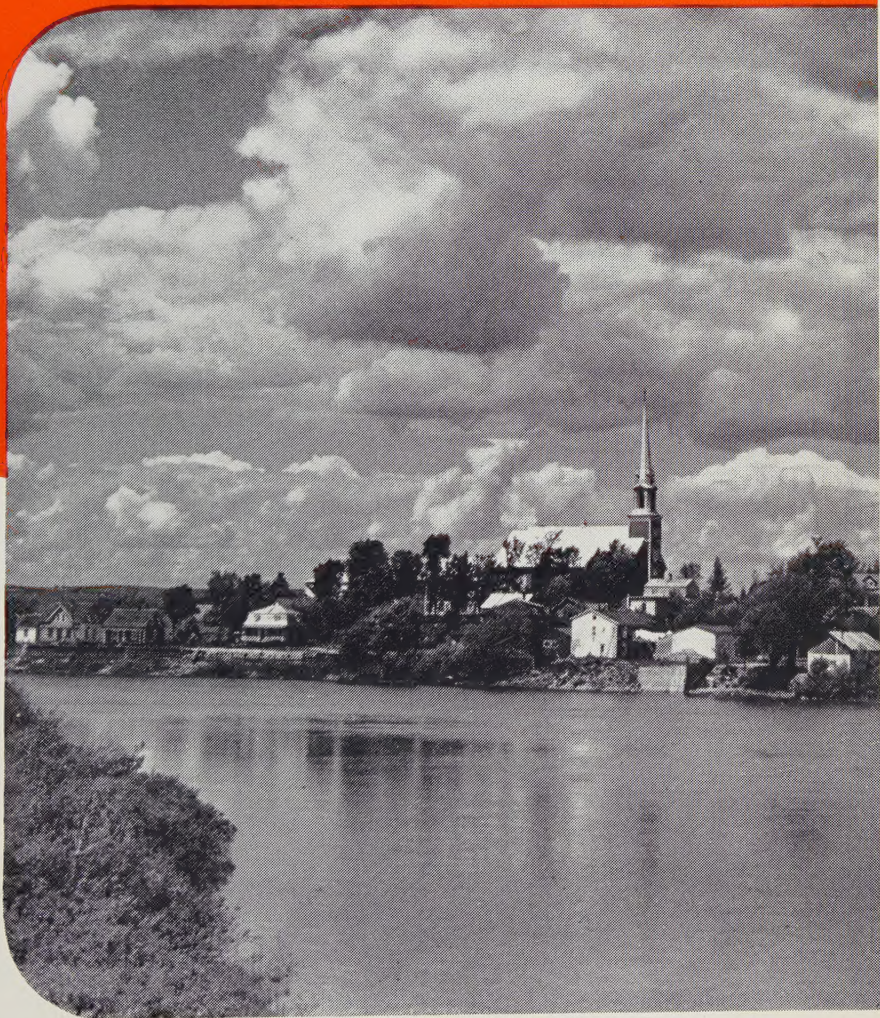


The LUTHERAN



VILLAGE CHURCH

A community gets along well when the church is central in its life

OCTOBER 8, 1947

Vol. 30, No. 2

5 CENTS



It's Hard to Forget

OUR SUNDAY SCHOOL class was having a social meeting. Jim Hartman was doing most of the talking. He had just gotten out of the army and we were asking him questions. Jim had fought all the way from Normandy to the Elbe.

Finally our teacher interrupted. "Now, fellows," he said, "let's give Jim a chance to forget."

"It's funny," Jim replied, "but the war doesn't bother me much." He was silent for a while and then said:

"One day in camp down in South Carolina several of us walked into town. There weren't many amusements so we were lounging around the post office watching a little girl roll a hoop.

"One of the fellows said to her, 'I'll bet you can't roll the hoop down that line in the sidewalk.'

"She went back to the corner and started, made out all right for a while,

but suddenly the hoop jumped out of the crack. She swore and said it had hit a stone. The fellows laughed, walked away.

"I was shocked that a child so young, so wholesome looking, would use language like that. I wanted to go back and tell her she shouldn't swear, but I didn't. I just walked on with the others.

"That incident stayed in my mind all during the war. Often I'd say to myself, 'A few words might have made a big impression. Suppose no one ever tells her. Suppose that was the one thing which might have changed the course of her life.'

"The landing at Normandy doesn't bother me anymore, nor the battle of the Bulge. It's the picture of myself shirking my Christian duty that I find difficult to forget."

The LUTHERAN

News Magazine of the United Lutheran Church in America

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Next Week: GOVERNMENT NURSE - - - - By Hazel O'Hara

THE CHURCH IN THE NEWS

We shudder

The last bit of help the German churches could provide to their millions of needy members had been given. It had not amounted to very much.

"We are alarmed that we can help so little," wrote Dr. Hans Asmussen, chancellor of the Evangelical Church in Germany. "We shudder when we think of the coming winter," he said in a letter to pastors.

"Because of all our difficulties we must preach as simply as possible that now we can expect help only from the hand of God. God can help at a moment when all human possibilities have been exhausted."

Famine

"A week in Germany has given me something to worry about," said Dr. S. C. Michelfelder, Lutheran World Federation executive. German fields were dry and crops dying of thirst, he reported. Oats were only 12 inches high and bleached almost white by the sun. Men and women were mowing grass only a few inches high.

"I stopped along the road where people were gleaning potatoes after farmers had dug all they could find. Hundreds of men, women, and children were scratching the dusty fields with hoes and their hands, picking up the little potatoes left, even if they were no bigger than marbles. They told me they had no potatoes for months. There was a haunted look in their faces."

Famine this winter would be inevitable, said Dr. Michelfelder.

Germany had endured the most severe drought in a century, said General Lucius D. Clay, US military governor.

Crops were 20 to 40 per cent below par. Potato supplies had been exhausted in early summer. New crops would not equal those of 1946.

Appeal

Government money is the chief resource in preventing starvation in Germany, "but voluntary relief organizations play a most important part in supplementing the government efforts."

General Joseph T. McNarney said that to 16,000 who attended a New York City rally on behalf of Lutheran World Relief and other agencies.

"I cannot praise too highly the help rendered by these different relief groups," said the General. Shipments to Germany from voluntary relief agencies had totaled 40,000,000 pounds, worth \$30,000,000, he reported.

Adding up

A hearty meal each day for 10,000 underfed babies . . . extra food ration for 100,000 school pupils in big cities and famine-stricken areas . . . necessary clothing for hundreds of thousands of needy people within our Bavarian Church alone . . . summarized Bishop Hans Meiser. He was telling what Lutheran World Relief had meant to his people last winter.

To aged, sick, and exhausted persons, extra rations according to medical prescription. . . . To underfed and rickety children in danger of tuberculosis, needed supplies . . . manifold assistance to refugees living in distress among us.

"Thanks," wrote the Bishop, for "all the aid we have received from our fellow-believers all over the world in the last two years of distress."

Christian carloads

An Illinois farmer told neighbors he would give a bushel of wheat for hungry Europeans. Almost everyone else in the community decided to do that too. Soon they had several carloads.

From Oklahoma came word: "120,000 pounds of relief wheat is rolling from Enid to mills in Davenport, Iowa, to be milled into enough cereal to feed 500,000 people for one day." Iowa farmers gave corn. Down South the people were pledging bales of cotton.

Lutheran World Relief took up the "Christian carload" idea. To rural parishes went the "Farm Pledge Card." *To help feed millions of my starving fellow humans in foreign lands, I agree to share my God-given bounty by giving to Lutheran World Relief the following: 1 per cent of my 1947 grain crop . . . 1 per cent of my 1947 cotton crop . . . dried fruit . . . hogs . . . cows . . . heifers.*

Through the wheat belt went the Rev. Carl F. Schaffnit, representing CROP (Christian Rural Overseas Program) as organized by Church World Service and Lutheran World Relief. At the grain elevator a farmer tells the operator how many bushels he is pledging. The farmer fills out a pledge, gets a receipt, brings both to his church.

To be near the wheat belt, an office is being established in Chicago, 308 West Washington St., for Church World Service and Lutheran World Relief.

More clothes

Marion County churches in Indiana would gather 25 tons of clothing for overseas relief during November. Last year they got 12 and a-half tons. All congregations in Minneapolis and St. Paul would collect clothing from Oct. 5 to 19.

In Philadelphia from St. Michael's-

Zion Lutheran Church a truck was running every day to the World Relief station in Easton, Pa. Churches throughout the city could bring supplies to Zion, sure of prompt shipment to Europeans beginning to shiver in early autumn cold.

Everything that everyone was doing would not be enough. Thousands would die of hunger and cold before spring. Many American Christians were determined to give all they could to save some of them.



DR. P'ENG FU, president of the Lutheran Church of China, is to arrive in New York on Oct. 15. He was a delegate to the world assembly in Lund. In the U.S. he will visit colleges and seminaries, accompanied by Dr. Paul P. Anspach, former China missionary. Dr. P'eng would speak at a week-long missionary conference to be held by the ULC board in Harrisburg, Pa., beginning Oct. 20. Dr. P'eng has been president of the church for 10 years.

Stimulants

"Mother Synod" of Lutheranism in America—the Ministerium of Pennsylvania, 200 years old next summer—is getting a heavy dose of vitamins this fall.

From Sept. 15 to Nov. 30 a campaign of evangelism is intended to reach every corner of the Ministerium's 600 congregations. Five thousand doorbell-ringers have enlisted to visit the unchurched. The Rev. Royal Leshner and the Rev. Peter Dexnis, ULC directors of evangelism, have addressed rallies at central

locations. Workers' conferences are being held in every synodical district.

To persuade the Ministerium's membership of 337,365 to be more generous in their church offerings, ULC officers Franklin Clark Fry and Clarence C. Stoughton are speaking at 21 district meetings held from Sept. 16 to Oct. 22. To celebrate the coming bicentennial, the synod is trying hard to reach 100 per cent of apportionment and Lutheran World Action quotas this year.

Evangelism

Nobody came to see Joe Bella. He was in jail in Hamilton, Ontario, awaiting trial for murder.

Pastor Fred Mueller of St. Paul's Lutheran Church in Hamilton learned

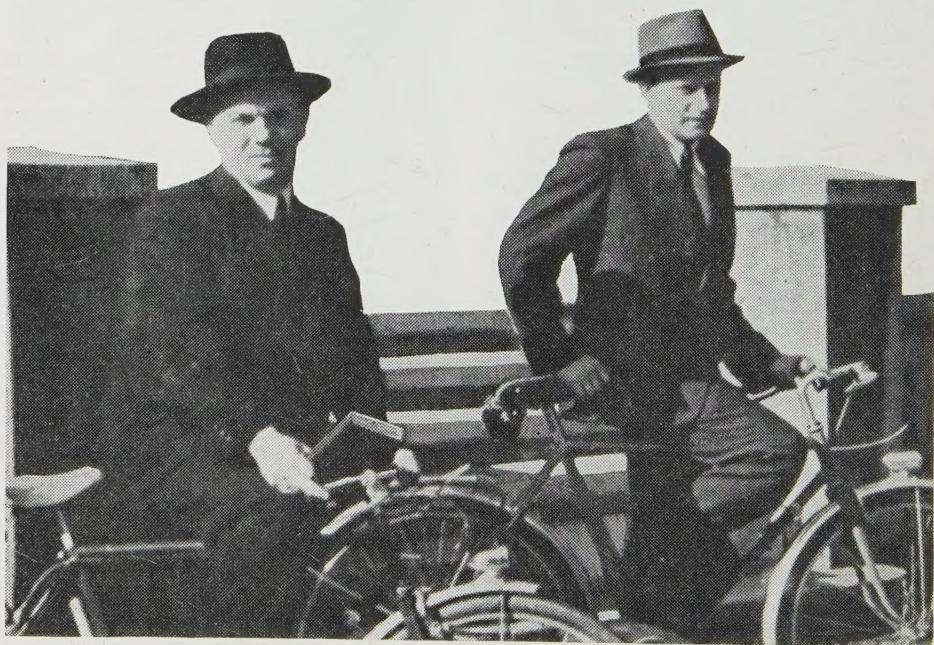
that the 42-year-old Czechoslovakian carpenter had brought his child to St. Paul's for baptism in 1936. Bella himself had been a Lutheran in childhood.

In the city jail Pastor Mueller talked things over with Joe. He had no money for defense lawyers. The pastor helped sell his car, and otherwise raised funds. He helped locate witnesses. On Sept. 17 Bella was acquitted. Next Sunday he was in St. Paul's Church.

Taxes for parochial schools

Most Roman Catholics, not many Protestants, would applaud a speech by Missouri Synod Lutheran, Pastor Karl Graesser.

He spoke at the dedication of the first Protestant parochial school in Rhode



AT LEAST THEY HAVE BICYCLES. Josef Berger and Paul Roman, pastors of Polish-speaking Lutheran churches in Teschin, Czechoslovakia, got the bicycles through the World Council of Churches. But they receive no salaries from the Czech government, which gives partial support to other clergymen. When these pastors returned from concentration camps where Germans held them during the war, they found the Czechs unfriendly toward foreign-language ministers

Island, opened with 20 pupils in the Sunday school rooms of St. Matthew's Church, Pawtucket.

Parents should be given the right to have school taxes they pay the government turned over to the church to support parochial schools, Pastor Graesser proposed. "The state would simply collect school taxes from the parents and then turn those taxes over to the church if parents requested such action."

Childless church members would continue to be taxed to support public schools, according to Mr. Graesser, pastor of St. Paul's Church, Providence, R. I. He is chairman of a committee which reported to the Missouri Synod in July on methods of stimulating parochial school enrollment.

Paying pastors

Highest paid clergymen are the Episcopalians. And compared with bus drivers, they are not too well paid.

Figures were published last month by the Church Pension Fund, Episcopal agency which has accurate salary figures for years back. Average stipend received by 5,000 clergymen in the active ministry was \$3,450 last year. That includes an allowance of about \$450 a year for parsonages.

In 1919 the average salary was \$1,900. By 1930 it had become \$3,100, and dropped to \$2,650 at the low point in the depression. Now the salary is not much below that of a New York City bus driver—\$3,600 a year—but considerably under that of a railroad conductor—\$4,900—says the Pension Fund.

To save money for his congregation

The Rev. A. Boyland Fitz-Gerald is combatting the high cost of living. To his South Orange, N. J., Methodist congregation he has announced a "church family market."

Through this "market" the pastor offers to provide his flock with fresh fruit and vegetable staples at wholesale prices. The pastor himself has volunteered to do the weekly shopping for the congregation at the wholesale markets here in Newark.

Dr. Fitz-Gerald is a part-time farmer with a four-acre farm in Hackettstown. He said that cantaloupes which he raises in the North Jersey town bring \$1.50 a bushel from the wholesaler. The bushel costs up to \$9 on the retail market.

Church members are invited to place their orders with the church secretary during the week and then pick up the fresh produce early Friday in Dr. Fitz-Gerald's garage. He estimated the saving to range from 50 to several hundred per cent.

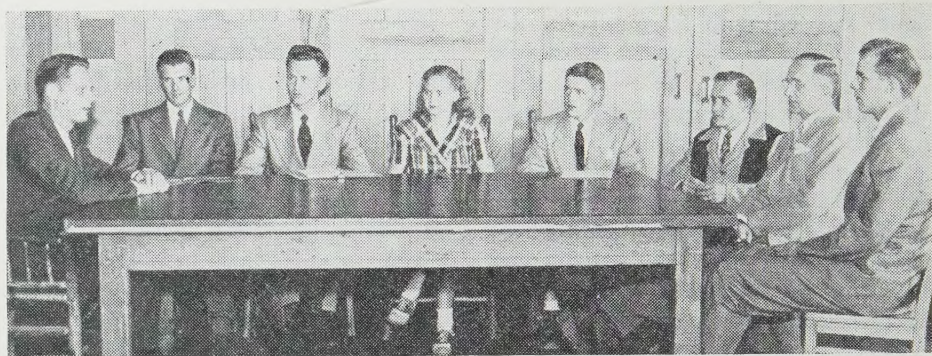
No unity

To the Federal Council of Churches was given the assignment of determining whether American denominations want to hold a conference to talk about closer unity. So each church in the Council was asked.

Six said "yes": Presbyterian USA, Evangelical and Reformed, Moravian, Congregational Christian, Disciples of Christ, United Presbyterian.

The Episcopal Church said it would send observers to such a conference. The Methodist Church said only its general conference could answer the question. The United Lutheran Church and the Presbyterian US said "no." Eleven denominations did not reply.

"Since it appears that less than half of the churches associated with the Council desire to participate," decided the Council's executive committee, the Federal Council is not the proper agency to arrange for the conference.



Fifteen thousand from students

Keen, clear-eyed, generous are groups of young people on scores of college and university campuses who get a thrill out of belonging to the Lutheran Student Association of America.

This year they plan to gather \$15,000—quite an item to collect from students' pocketbooks. Most of it will be spent to assist student groups in other countries.

LSA leaders are (*above, left to right*): Dr. Morris Wee, National Lutheran Council Student Service Commission; Paul Beckstrand, LSA vice president; Robert Larson, president; Dorothy Nieman, secretary; Donald Sederstrom, financial secretary; Richard M. Bennett, editor of LSA publication; Erwin List, treasurer; Lloyd Neve, former president.

Officers were elected at annual meeting held last month in Asilomar, Calif.

See your pastor when you're sick

Illness is "essentially a spiritual problem," Russell L. Dicks explained. Hospitals need chaplains as much as they need physicians, at least from the patient's standpoint.

"It is a safe estimate that from 50 to 75 per cent of the doctor's and the chaplain's work overlaps," Mr. Dicks went on. Doctors are becoming aware of the importance of spiritual problems, he

Time out from Language study

Tough, romantic, and profitable is the study of the Loma language being made in Liberia by Missionary Wesley Sadler. (See "Language in Liberia," page 16.)

Capable assistant to Missionary Sadler in his language study has been his wife, who did the art work and mimeographing of the Loma grammar. Late in August Mrs. Sadler became ill and had to be hurried to the coast for medical attention. A Baptist missionary in a nearby field had a plane, but there was no landing field where Mrs. Sadler could be picked up. Natives at the mission station set to work in a hurry, and had a satisfactory air strip ready in less than a week. So Mrs. Sadler made the trip to Monrovia by plane. She will be obliged to come home to the U.S. to permit her full recovery.

told the American Protestant Hospital Association at its convention in St. Louis last month.

Higher standards for chaplaincy service in hospitals would be upheld by Lutherans. Meeting in St. Louis on Sept. 18 they planned to organize a Lutheran Hospital Association, associated with the National Lutheran Council division of welfare.

WORLD NEWS NOTES

Afraid

SCANDINAVIAN countries have been looking wistfully upon the customs union, Benelux, set up by Belgium, the Netherlands and Luxembourg, for their mutual advantage and protection. Authorities in Oslo, Stockholm, and Copenhagen realize that Scandinavia would have a more potent voice in world affairs if its three nations could pool their resources and unify their interests in a similar organization.

Yet they hesitate, for rumbles of suspicion and unpleasant threats have come from Moscow in anticipation of any such possibility. Soviet authorities have indicated that closer economic relations between the three countries would be looked upon as a "Northern Bloc hostile to the U.S.S.R." Consequently these Scandinavian lands hold back from any comprehensive economic—and even from an equally important political—co-operation, for fear such action would cause them to be the first and worst sufferers in the event of an ultimate East-West conflict.

The same is true of their attitude toward the "Marshall Plan" for Europe. They approve of it; they recognize its wisdom and essential value in their western relations; but they fear the probable consequences.

Too cheap

MAORI CITIZENS of New Zealand are asking for a review of their ancestors' sale of lands to the Government in the years past. They are making a point of one particular sale—7,000 acres of kauri-forest land in North Auckland, which the government bought long ago for 10 cents an acre. The present generation thinks the price was shamefully

low, due to the ignorance of their fathers and the shrewdness of the official purchasers. They are asking for a fair reappraisal and commensurate extra payment, and are likely to get it.

Most persuasive reason lies in the fact that four Maori members in New Zealand's Legislature at the present time hold a bothersome balance of power.

Camps

CARE FOR EUROPE's young has had considerable provision in at least two lands. The Polish Ministry of Education arranged for camps during this last summer to care for 900,000 children. Special arrangements were made for undernourished children threatened with tuberculosis.

In France the provision for camps included five vacation centers for young people from all over the world. This was arranged by the French Vacation Camps Associations, in co-operation with the national tourist program. These camps were intended to welcome and provide for visiting students, teachers, and workers, who came in by the thousands during the summer from 20 different countries.

These student camps carried a planned program to emphasize the worth of UN and UNESCO. They were located in Biarritz, Cannes, Chamounix, Paris, and Trouville. Incidentally they recognized the light pocketbooks of students by a modest daily charge of 192 francs (\$1.60) to cover simple food and camp incidentals.

Trade

CHINA AND JAPAN seem to have decided informally to divide trade in the main oriental products in their search

for restored world outlets. China is sending a mission to South America to emphasize the sale of all kinds of silk products in the expansion of her export trade. Japan will concentrate on tea. She plans to export about 5,000,000 pounds of tea this year, with the hope of building up an eventual return to her prewar shipments of 54,130,000 pounds in 1939.

The first shipment of the present Japanese venture, 10,000 cases, will come to the U.S. These Japanese exports are still in the hands of the U.S. Commercial Company, and will continue to be until the pending peace treaty with Japan is finally signed.

Long dresses

PRESENT AGITATION for longer skirts in the interests of style—and for the benefit of stylists—is a matter of more than European-American concern. It has penetrated Nigeria in a very special form. There the boycott against the importation of luxuries imposed in the British Empire was taken up by the Nigerian Civil Servants Union, which adopted the slogan, "Boycott Imported Luxuries," with fervor, and applied it to all forms of European garb.

When it was put into operation, a number of the Nigerian government officials came to the offices in their former native attire. The effect was startling when the women workers in the Post Office Savings Bank Department made a "most striking" entrance into their offices clad in traditional tribal dress. In response to some protests, the Colony's Attorney General decreed the change was "legal."

Rats

MANILA IS COMPLAINING about her superabundant population. Since the end of the war, nurtured by the city's

chaotic conditions, rats have entrenched themselves in the widespread ruins, and now are estimated to outnumber human beings three to one, and the ratio is rapidly widening. Manila's Health Department has issued an emergency call to the citizenry to demonstrate their civic pride and welfare by destroying at least a rat a day. It has also organized an active corps of trained rat-catchers to restore the city to something nearer its normal population.

Newspapers in the air

NEWS ENTERPRISE has taken to wings. "Air-France," the French Airline Company, is credited with publishing the first newspaper designed for the air-traveling public. It is issued as a daily, the *Courier de L'Air*, for flying patrons, and is produced in three editions—French, Spanish and English.

Copies are handed to travelers as they board planes; special editions in bulletin form to supplement the news are distributed at every port where the planes land, and the promise has already been passed that in a short time teletypes will be installed on all planes, so that passengers may have instant contact with the political, commercial, and social events occurring below.

Here and there

THE SOVIET is using planes to expedite farm workers from the reaped fields of Southwest Russia to the waiting harvests of the Urals and Siberia. . . . Argentina plans to build a truck factory to turn out 10,000 trucks annually. The intention is to stimulate the domestic production of steel. . . . France is providing 1,500 light planes for taxi service in Indo-China. They will help out greatly in overcoming the limitations of the colonial road system.

—JULIUS F. SEEBACH

"J—," SAID SEVERAL OLDER congressmen to a younger colleague, "unless you quit fighting the liquor interests, they will turn loose in your district enough money to drown you." Said J—, "Let them try it. Every dollar they possess can't whip me."

The brains and courage of men like that plus a new approach formula to the liquor problem might be constructive. More than the old-time reformer is needed. One thing is certain: a shrug of the shoulder over some poor sap who drinks too much is surely not the answer; and further, every tough-minded sociologist knows that few, if any, groups in America are more anti-social than the liquor crowd.

The managing editor of the *Washington Daily News* has given permission for the use of a story from their daily front page feature "Our Town":

The short, balding man said he had been drunk and would plead guilty.

The policeman took the witness stand, and the judge learned that the man had been observed staggering drunk in the street about 3.30 A. M.

"You'll pay \$10," said the judge, and the clerk ordered the next case.

"Just a minute, Your Honor," a young woman called, from the rows of spectators' benches.

She was dressed neatly in a white blouse and dark skirt. She seemed timid about coming to the bench, but there was something she had to say.

"What do you want, young lady?" the judge asked.

"This man is my husband," she replied. "He's a fine man when he isn't drinking."

Her voice low and tense, the woman continued, "This has happened hundreds of times. It's breaking up our home. Your Honor," she begged, "this man needs help. A fine or a jail term won't stop it. Can't you have him sent to Gallinger?"

"You can pay his fine, and take him to Alcoholics Anonymous," the Judge suggested.

The man had started toward the cell block. He had just turned automatically when the policeman had finished testifying, and had started to walk to the cell before the Judge had pronounced sentence.

Now he stopped, and looked awkwardly toward his wife.

"I'm willing to try AA," he said. "But I think I need medical aid."

Judge McMahon said he could not send the man to Gallinger's alcoholic clinic. The woman bailed her husband out. Marshals said the couple went toward the AA office.

Meanwhile, the roll call of drunks went on in Judge McMahon's court.

Empty-faced men, young men, some still trembling from hangovers, coarse, bloated women—they all filed before the Judge, who nodded, looked over their records, and fined them a routine sum.

They were all much farther gone downhill than the short, bald man with the attractive wife.

As one of them observed, grudgingly, enviously, "He's luckier than he knows—the dope—to have a wife like that. He won't have her always, going to bat for him. Not with him drinking like that."

—OSCAR F. BLACKWELDER

Erosion of the Germans

By G. ELSON RUFF

People of character and faith are steady and strong in these years of trouble. The soft people are being made into liars, adulterers, thieves

THE SUN WAS SHINING at 10.30 in the evening—by German double-daylight time—when we got to the Danish border. We had come from Hamburg in a bus sent for us from Sweden. In it were 27 Germans and two Americans—Dr. Theodore Tappert and I—all going to the assembly in Lund.

We stopped for dinner soon after we were in Denmark. It was quite a meal, and for the Germans it must have seemed like something they could only vaguely remember from long ago. For most of them this was the first trip outside Germany since before the war.

We drove on in the peaceful twilight. The Germans asked to have the bus stopped, and everyone walked into a field some distance from the road. We stood in a circle while William Staehlin, bishop of Oldenburg, spoke to us and then prayed. We sang a hymn and said the Lord's Prayer. Then the bishop gave the benediction. In that northern latitude there was no darkness, although it was 12 o'clock.

I HAD FIRST met these men the evening before in a coffee shop in Hamburg. That city was the gathering place for the German delegation to Lund. Fifty-five men had come there from all parts of Germany. Fifteen from the Russian zone had been the first to get exit permits.

Arranging for these men to go to Sweden had been difficult. Dr. Tappert was busy with the details for several months. Applications for exit permits for men

in Wuerttemberg (American zone) had been lost in Berlin, and duplicates had to be hurried through by plane. Bishop Hanns Lilje had not been cleared by the British until the morning of the day we were to leave. And travel permits had to be secured for Denmark and Sweden.

It was possible to get one car on the train from Germany to Sweden, which provided space for only half the delegation. Col. Frank Brown went with the men on the train, because the Germans could buy tickets only to the border with their German marks. They were not permitted to possess foreign currency, so from the border northward it was necessary to have an American to handle the money problem.

Dr. S. C. Michelfelder in Geneva had contracted for the Swedish bus to take our group. Dr. Tappert had to make sure everything went according to plan. He traveled from Frankfurt to Stuttgart and then north to Hamburg at a dizzy pace, with me trailing along to help if needed. The Germans were doing their best to handle their own problems, but as members of a conquered people they haven't much chance. Such routine matters as making telephone calls or traveling by train around their own country are not easy for them.

WHEN I SAW these Germans in Hamburg my imagination had failed me completely. Such a shabby, sallow-looking group of men, I thought. They looked like the people I used to visit

at the poorhouse in Schuylkill County, Pennsylvania. Physical appearance is a big factor in the opinions we form regarding people. Is this the best leadership the German Church has to offer? . . . I asked myself automatically.

I began to feel sorry for the disadvantage the Germans would surely feel when they appeared at Lund among well-dressed people from other countries. I hadn't seen the battered handbags the men would carry, containing their "best" clothes—solemn and dignified black suits in which they would appear at the meetings in Sweden.



GERSTENMAIER and U.S. Army officer
 . . . Stocky, energetic, shrewd

In the coffee shop in Hamburg—where they were served some poor imitation coffee and a bit of rather tough pastry, they talked about the coming trip. The man who talked most was Eugen Gerstenmaier, a stocky Slavic looking, very energetic and shrewd young man who almost got himself shot for his part in the plot to kill Hitler in

1944. While in prison he had been told one evening that he was to be executed next morning. He refused to believe it, and somehow or other he was right.

Gerstenmaier is top man in *Hilfs-werk*, the Protestant relief organization which works in every part of Germany. It is engaged in a variety of enterprises, such as manufacturing supplies from whatever raw materials it can secure . . . even building houses for the refugees in some places. It has collected 70,000,000 marks from the Germans themselves, as well as handling contributions from America and elsewhere. It distributes its help through pastors of the various Protestant parishes throughout the country.

IN HAMBURG the men who were going to Lund agreed they would not talk about their troubles unless they were asked questions. They stuck to that. These churchmen, at least, aren't crying on the world's shoulder. Just the opposite. I learned something about them, traveling with them 24 hours in rather close quarters in the bus.

A man told me about problems he faces. To me they seem horribly disturbing. And he told of his troubles during the war. "But how can you go on, facing what you must face, after what you have lived through?" I asked him. He smiled softly, spoke quietly. "I wouldn't have missed a day of all these 12 years," he said. "We have learned that to do the will of God is far greater happiness than anything else can be."

I had forgotten about the thin, grey faces, the shabby clothes, before we reached our journey's end. People around me in the bus became personalities—strong, compelling. Bishop Hanns Lilje would be a great man anywhere. He has a deep well of energy

from which he draws strength.

And Otto Dibelius, bishop of Berlin-Brandenburg, is a complex, subtle person, capable of surviving many adversities. "The Russians smile politely," he explained, "and we smile politely. We get along all right together." There are 4,000 clergymen of the Evangelical Church under the direction of this bishop, and none of them is having his sermons censored—



HANNS LILJE

... sometimes sad

WHAT IS HAPPENING to the Germans is erosion. These men I mention—and many like them—are the people of character, people of faith. Their souls are granite. They survive the erosion. They stand up straight under winds and snows that sweep around them, like peaks of the Alps. The soft people, the faithless, are being washed away.

They are liars, adulterers, thieves.

You can't leave a car parked in any German city, except in guarded lots. It would be stolen, or smashed open for anything it might contain. Even blades from my razor were stolen regularly by Germans working in hotels under army management. Anything not carefully locked up was sure to disappear. The hotels post signs warning people not to leave anything unlocked.

Worst thieves are the youth. Boys gather in the Frankfurt railway station, I was told, after a few hours' work, to show one another how many watches they have collected from people's pockets. I went out to the camp near Vilbel (see *THE LUTHERAN*, Oct. 1, page 14) where *Hilfswerk* brings young fellows picked up as black market operators. They were putting together a Quonset hut according to a U.S. Army blueprint. Sixty were working at various things, and seemed content. They talked with us, somewhat shyly, but these 60 are the decent ones. As the place is not guarded, 50 per cent of those brought to the camp soon run away.

DR. TAPPERT AND I went into the bunker hotel down under the Frankfurt station. The reporter whose very accurate picture-story appeared in *Life* magazine of Sept. 15 does not mention this lodging-place where people coming through the city can stay overnight at small cost. There were scores of young fellows in there, and most of them told us the same story. They had run away from the Russian zone, from around Leipzig or elsewhere. They heard the Russians would draft them for the army. They told how their fathers, skilled workmen, had been taken recently by the Russians.

American Military Government reports that in July and August more



Eighteen people stay in this room in cold weather. It's the only place in the house that has heat. Five families now live in this one-family house

Hilfswerk photo

than 50,000 from the Russian zone entered the U.S. zone without proper documentation. Some are expellees from Czechoslovakia, others from areas now ruled by Poland. They join the wandering army of folk trying to scrounge a living in any way they can.

For people who have some place to live and some work to do, life is colorless and bleak. Sun-bathing was one form of diversion they could enjoy during the summer, and they made the most of it. And for people without any normal forms of recreation . . . few newspapers, fewer books, little opportunity for travel . . . and crowded together, 20 or 30 in a house, sex affairs are the common thing. A doctor, who

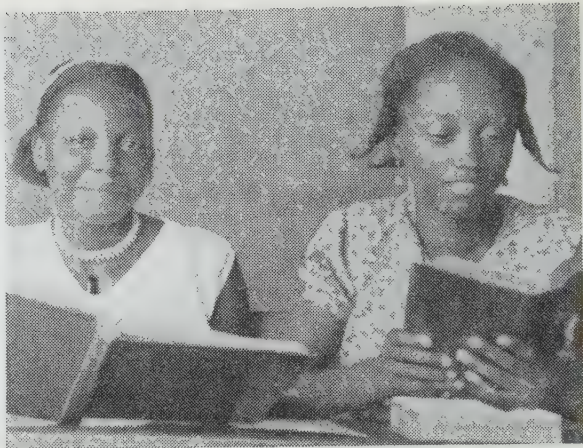
said he gets tired treating the same patient three or four times for v.d., told us the really widespread sex delinquency is among the married people who are bored with their drab existence.

It should be clear to us that anything we do to strengthen the honest, faithful people of Germany—such as the churchmen with whom I rode to Lund—is of priceless value. Help we give to the Germans through their churches is like blood plasma, checking the decline in the spiritual health of the nation. Every shipment of clothing, every dollar, sent through *Hilfswerk*, is like a cargo of red corpuscles carrying energy to bodies and souls.

These young ladies are good students, and will soon be reading their native language

Language in Liberia

Missionaries still pioneer among African tribes. Soon the Kpelle and Loma people can read and write



IF YOU MEET a big black fellow on a trail through the African jungle, the polite thing to do is say "Hello." And that won't impress him very much unless you can say it in his language.

It would hardly be worth while learning the language just to say "Hello." A missionary wants to say a lot more than that. He has an intense desire to talk with people in Africa about things that are tremendously important. But first he must learn their language.

The chief difficulty is that there are many languages. In the section of Liberia where the United Lutheran mission is located there are two, spoken by tribes living near each other, and neither had been put in writing.

Recently the need for getting these languages recorded has become urgent. Not only would it speed up the progress of new missionaries, but Africans could be taught to read. They could study Christianity in books written in their own language.

So the United Lutheran mission decided to pioneer—as missionaries have pioneered in language study all over the world ever since Christian mission work began. Dr. William Welmers, a

trained philologist, sailed for Liberia in the spring of 1946.

His assignment was the Kpelle language, and he set to work creating a grammar and dictionary. Missionary Wesley Sadler and his wife, who had gone back to Africa early in 1946, were assigned to study the Loma language.

To get a first-hand report on progress these people are making, we have secured their own statements. First we shall hear from Dr. Welmers:

Laying New Foundations

By WILLIAM WELMERS

WHEN I WAS a little boy, my family owned an old house that had no basement. The house was good, but it needed a new foundation. So we raised the entire house on jacks, dug a basement, and set the house on its walls.

The Lutheran Mission in Liberia is doing something of the same sort. There are many things that go into a good foundation for a mission, and one of them is that the missionaries shall reach the people in their own language. Without destroying or injuring a good mis-

sion, we are trying now to insert that part of the foundation in Liberia. The problems of the foreign missionary seem strange and exotic when looked at from across the ocean; and of all these problems, that of the language may seem the strangest. Perhaps if you know a little more about what we are doing here, your understanding and interest may be deepened.

It is a common feeling that a people who have a primitive culture must also have a primitive language. Nothing could be farther from the truth. Kpelle, the language of a large part of the Liberian mission field, has a complicated grammar as rigid as that of Latin, English, or any other language. The only difference is that the grammar of Kpelle has never been set down in school books.

It must be discovered from things that the people say in their everyday life. The people are not conscious that they are following grammatical rules, any more than we are conscious of grammatical rules when we say "I hit him" rather than "me hit he."

ONE INTERESTING and important distinction that is made in Kpelle is the distinction between things that we can obtain and dispose of, and things that are essential possessions. To say "my house" (something I can buy or sell) and "my hand" (an inseparable part of me), Kpelle uses entirely different ways of saying "my." All the parts of the body, members of the family, and the areas around a person are considered inseparable from him, and use this special form for "my." In fact, it is only the difference between these two ways of saying "my" that distinguishes between "my book" and "my skin"—the word for "book" and "skin" is the same.

There is a richness of adjective forms

in Kpelle. By using an adjective in different parts of a sentence or with different prefixes and suffixes, you can use the same word to say "a big man," "he is big," "he got big," "he made it big," "he made it bigger," and "he did it on a big scale." It is easy to understand that we have difficulty in translating some of the fine distinctions of English into Kpelle and other languages. What is not so easy to believe, but is just as true, is that we have just as much difficulty in translating some of the fine distinctions of Kpelle into English.

The missionaries are now beginning to learn some of these new ways of expressing themselves. They are struggling with some new sounds, trying to hear and use important differences in the pitch of the voice, practicing their accomplishments on an amused audience. At first, the expressions for "I came, I come, I have come, if I come" all sound the same. At last, the people will hear and read God's Word in their own language, for their salvation and God's glory.

I Am Learning Loma

By WESLEY L. SADLER

IF I WERE A NATIVE of Kleptovakia, say, and was attending the university there, and had to take one language, Loma or English, to get my diploma, I would choose Loma. Surprisingly enough, the analysis of Loma is proving it to be as expressive as English and easier to master.

For example, in the English language puddles *stand* in the road, mountains have a *foot*, the law has an *arm*, nature is a *mother*, and money *talks*. Every foreign student of English learns that

the man walked, jumped, lifted, laughed, and so on through the regular past tense. Then he comes to the man who swam instead of swimm~~ed~~, bought instead of buy~~ed~~, and wrote instead of writ~~ed~~. The Loma student goes sailing through this tense, for all verbs add *-ni*.

English is rich with such expressions as, "He laughed up his sleeve." . . . "He shaved a second off the record." But the Loma is just as efficient. When a man *thinks*, he *mind-searches*. He *lays* a blessing on someone. Night *spreads* over the land. Mid-morning is the time when the sun is hot with *great strength*. Coagulated palm oil is oil that is *asleep*, and dry-time is *sun-laughing* time.

His language is practical too. He is careful to observe that a chicken does not eat corn but swallows it. The word for *marry* is *kulo*, which means to take from out of. And that is precisely what the Loma man does: he takes his bride from out of her family.

In America you go to bed (a peculiar expression when you think of it), but here you simply lie. We Americans always "put a fire out" but never bother to think of *where*. The African has met the problem nicely. He *kills* the fire.

The Loma man has also discovered that there is only one direction in which to lay something, to wit, *down*. So he simply says, "lay it." A young Loma maid of marriageable age has no false modesty about getting a husband. When she tells her family that she is engaged, she says, "I have caught a man." When she gives birth to a child, it is announced that "They have born a child." The plural pronoun is well chosen, for an army of women are usually in attendance.

THE LOMA HAS a word for *implore*, *entreat*, and *beg*, but there is no word for *please*. Instead, the Loma man uses

a very polite and pleasant intonation when making the request, and the result is much more effective than our use of the word *please*. The word *love* is in the language, but so far I have found no word for *hate*. It appears to be expressed by the absence of love. *Respect*, *praise*, and *prayer* are readily found, as are *power*, *faith*, *belief*, *sin*, and *forgiveness*. *Everlasting life*, after a brief search, has become *all-time life*.

Loma is an exact language. A variation in the tone, a slight lowering or raising of the tongue, or the lengthening or shortening of a vowel will radically alter the meaning of words and expressions. If I announced in the village that I beat my wife, I would be in good form, but if I slipped and raised the tone on the first syllable of *wife*, I would have announced that I beat the other fellow's wife. And that means trouble in any country—or language.

WHEN THE MISSIONARY asks his people to rise at the end of the service and bow their heads in prayer, he is following custom. But a slight raising of the tongue on the final vowel would upset tradition, for their leader would be telling them to throw their heads.

If you happened to exclaim that one of the village babies was sitting on a hoe, the people would laugh and make some pleasant remark. But if you forgot and lengthened the first vowel in the word for *hoe*, the people would explode into action. For while *kali* is *hoe*, *kaali* is *snake*.

These difficulties are being mastered however, and during the process the mysteries of the Loma language and its people are unfolding. There is also abundant evidence that in translating the Scriptures into their language, God's Word need lose none of its truth and beauty and adequacy.

We Minister to the Casualties

By E. W. HAMMER

In 126 government hospitals 250 full-time chaplains work among disabled veterans. Their task is little understood, not fully appreciated

IN DESCRIBING WORK of the Protestant chaplain at a Veterans Administration Hospital, I must mention that there are various types of these institutions which have been created to care for casualties of the war. There are the general and medical, general and surgical, and neuro-psychiatric hospitals. Although the work may differ somewhat in detail in each type, the general and main purpose is the same. The chaplain is there to bring the comfort of the Scriptures to the patients, to help them in their spiritual and moral problems, to aid them in making an adjustment to life and to prepare the dying to meet their maker.

This is done in co-operation with the medical staff and the other agencies. Some of the duties require the chaplain's presence in the office, although the larger portion of his time is spent in daily visitations in the wards and buildings. He tries to maintain a definite schedule which is not infrequently disrupted by emergency calls. He is on duty 24 hours of the day and sleeps with an ear sensitive to the telephone bell which rouses him out of his slumber at any moment.

Let me describe especially the neuro-psychiatric hospital. In it, one of the daily duties is the visit to the Admittance Ward. The list of the newly admitted is carefully scanned and those within the chaplain's spiritual super-

vision are interviewed. The purpose of this is to establish a sense of confidence in the patient, to reassure him that he will not only receive help and treatment by the medical doctors but that the church is also interested in him and through the chaplain wishes to be of service especially in matters of religion.

The patient is provided with a copy of the New Testament and some religious literature and is invited to attend the services of worship. Information is also obtained about the patient's church membership and his former activities in his congregation. Later, letters are sent to clergymen whose names are submitted and they are informed of the interview with the respective patients.

The chaplain's next concern is the seriously and critically ill. Often by conversation and prayer, when the patient has sufficient insight, it is possible to come very close to a man's heart, to discover the things that trouble him most, and to direct him to the loving and gracious Christ. A man with a callous exterior may finally reveal his desire to be at peace with God. It is a genuine privilege at long last to hear a sincere confession and to bring to such a soul the assurance of God's forgiveness and the guarantee in the sacrament of the altar. Others maintain a steady spiritual glow and find new courage and refreshment in daily Scripture reading and private prayer. Occasionally some unfortunate soul remains stolid and cannot be reached with

Pastor Hammer is chaplain at the Veterans Administration Hospital, Northport, Long Island

the Christian message.

The chaplain moves on to another area. He visits the "disturbed" patients. Here conversation is very difficult if not impossible. At times a little flicker of "contact" with the outside world may be established for a moment. Then the patient reverts to his fantastic world. Yet these men cannot be neglected. There is always the prayerful hope that at least the sight of the chaplain may stir some dormant memories of the past, of things good and holy, that even the slightest recognition on the part of the patient may also bring him a measure of assurance that he is not forsaken, no matter how faint the experience may be. Most trying of all are the visits to the deteriorated patients. They are almost utterly helpless and must be cared for as infants.

Thus the visitations continue from ward to ward, from building to building and the chaplain joyfully notes whatever progress toward betterment patients may indicate.

But that does not include all the phases of the work. There are interviews with physicians. The chaplain often confers with the social service department for necessary information to guide him in helping a patient. There are also patients who have been forgotten by their relatives as well as those who are alone in the world. They appreciate the chaplain's visits. On "visitors' day" relatives come to the office to see the chaplain about a husband or son. In the course of the interview they may indicate over-anxiousness to get the patient home. Often they must be persuaded not to be hasty and thus to interfere with the process of readjustment. Many concerns and problems are revealed in confidence.

Then there is a group known as

"privileged patients," men who have sufficiently recovered to be able to go about the hospital grounds without special supervision. They too visit the chaplain in his office and bring their problems, real or imaginary. To pour out their hearts, to ramble from one thing to another while the chaplain quietly listens, that in itself is a great relief for them. Even if the chaplain has not interrupted with a single word they usually end their visit with a thanks for his help! That relief is just what they need.

Not to be overlooked are the services of worship. They are attended by those who are in reasonably "good contact" and also by the privileged patients. This makes preaching somewhat difficult. In general, the behavior of the patients is good. They appear to be attentive. Many love to sing hymns familiar from youth. It may not be like the singing in an average congregation. The sense of rhythm and tone are lacking at times. But they do love to sing and it is a definite religious experience for most of them.

Among them also are good sermon-tasters. During the week the chaplain receives a number of comments on the sermon. Some comments indicate no small insight on the part of the patient. Some acknowledge the help they have received. These things guide the chaplain in his preaching of the everliving Christ.

By his entire activity the chaplain is wooing for the souls of the men committed to his care. He cannot always measure definite results but he trusts in God that his work may not be unfruitful. Hence, it is with deep gratitude that he acknowledges letters of appreciation from discharged patients who have successfully readjusted themselves to the outside world.

THE SOUL AND THE SOAP OPERA

By WALTER J. LEWIS

Radio time is given generously to preachers of the Gospel, but many of them don't realize how much preparation is necessary for a good broadcast

HE WAS WEARING a black suit, looking very unhappy, and he carried a violin case under his arm. I was the program director at the radio station where he came seeking time on the air. He said he belonged to the Church of the —, a small sect in our community.

I had never sold time to a religious organization, nor directed a devotional program, so this was new to me. I was determined to be as co-operative as possible. At an earlier period in my experience with radio I had directed programs featuring large choirs, and also some bringing an "inspirational message," but here I had just a well-intentioned man of God with a violin.

He had a small church which couldn't afford a full-time preacher, so he had to make a living by working as a clerk in a store. But I was willing to learn and I hoped that the preacher was willing to learn too.

AFTER SELECTING a time for broadcasting, sometime in the morning before breakfast, I asked him if he had prepared a script, some program with suggested continuity, thematic music, and all the other necessary "ingredients" which go into a broadcast production.

No, he didn't have any prepared script or plan. In fact, he thought it rather foolish, as he felt that each program should be inspired as it was being

broadcast. Oh, yes, the violin was to be played by him to fill in gaps between the prayer, the message, and the invitation or testimony—a veritable one-man Gospel show.

I sat back amazed. Here was a man, undoubtedly sincere in his desire to preach the Gospel in word and song, on the air, yet without the slightest preparation for the undertaking which was surely much more important than the jingle for "soap that suds your duds"; imagine someone trying to "sell" Christ to a radio audience with only good intentions.

I found out later that this was unfortunately the rule, and not the exception with most churches and radio preachers. It seemed to me unfair to the cause of religion to slap together a broadcast on the impulse of an inspiration. Couldn't a preacher be inspired in his study, put his message on paper, typed neatly, and then deliver it on the air two weeks later?

No, SOMETHING was wrong somewhere, and I wanted to find out what it was. Why should radio stations find it advisable to refuse to accept religious programs, even when offered payment for the time at commercial rates?

I thought of a sponsor who came to my office only a few hours before. He had a small furniture store in a poor section of town and catered mostly to foreign-speaking people. He had an idea all worked out to attract the person who might find his furniture store

Mr. Lewis is program director for WTNJ, in Trenton, N. J. He has directed 500 programs for various Protestant denominations.

a good place in which to shop. From an envelope he took a large sheet of neatly typed notes, with proposed commercial blurbs, a suggested theme song, a list of Hungarian, Italian, and Polish folk tunes recorded by popular native musicians, and the names of available foreign-language announcers who would be available for daily broadcasts.

Here was a man selling furniture, as sincere as the man who wanted to sell faith, and yet the storekeeper felt that it took a great deal of preparation and program production to put his "story" across, while the man of God relied on an inspirational impulse.

I'M WONDERING if the preacher eventually realized that religion requires some salesmanship too, not that of the soap opera, but certainly preparation, the best talent available, an attractive presentation, and of course a divinely inspired message.

The man who has religion need not be reminded by the radio to turn to God. It's the man who is without God, the unsaved soul who must be reached with the Gospel on the air. I wonder if this well-meaning preacher learned, after his program had failed to "click," that to hold a man's attention while you seek to awaken his faith, you must give him something easy to like. It's the old story of, "I don't know anything about music, but I am thrilled by a band." If you like the sound of the Gospel, its music, and the manner in which it is broadcast, you may stop and think.

Imagine an average family at the breakfast table. Junior forgot to do his homework and he doesn't feel too happy about the prospect of facing an angry teacher. His sister stayed out late last night and she doesn't like the idea of having to be friendly to unsympathetic customers at the department

store. Father sees the prospect of a routine day, filled with the problem of making a living for the family "the hard way." And the only bright spot on the family breakfast scene is mother. She turns on the radio to catch a time signal, a weather report, some soothing music, or a word of inspiration.

The announcer gives the correct time, the weather forecast and then— from almost out of nowhere — comes strident dissonant notes from a badly tuned violin. That does it! Junior screams, "For heaven's sake, Ma, turn to another station." Father is glad of it; and sister breathes a sigh of relief. Another station comes into the home with music by Benny Goodman, Bing Crosby, or Spike Jones, and the Gospel has lost a few prospects.



DID YOU EVER STOP to think what goes into the average soap opera? Notice the orchestra or the organist first. They usually open the program with some theme music. Notice how, on a certain musical cue, the music fades and the announcer makes his opening "pitch."

This is important, because, if his announcement doesn't arrest the attentive ear of the average listener, the sponsor has lost a potential customer. Listen to the build-up he gives to that particular soap, the soap that can do practically everything but iron your clothes. The talent is the best available for the amount of money the sponsor can spend, the script is written by a specially trained writer who has rewritten this particular script perhaps five or six times until he is satisfied and the sponsor gives a nod of approval.

Every song is timed. It must run exactly three minutes and 12 seconds, or two minutes flat, or the program will be taken off the air when the announcer goes into his closing plug for the soap.

Let's not take time to talk about the long rehearsals, the auditioning of singers, actors, and announcers, or the selection of script writers, directors, sound-effects men, and engineers.

YOU MAY SAY, "How can a small church have a fine choir, a talented organist?" Remember that there are hundreds of transcriptions and records made by artists, a wealth of material in the Bible, and the effort is surely worth the ultimate gain in winning souls for Christ.

Thousands of listeners are now getting the Gospel in an attractive form. Listen to programs like the "Ave Maria

Hour," Dr. Walter A. Maier's "Lutheran Hour" with its thrilling opening and closing choruses, Sunday Vespers, programs presented by Church World Service, and a lot of well-produced programs sponsored by churches.

The Christian gospel can compete with the soap opera. But churches are putting far too much of a shabby character on the air, and need to be told about it. Find a good program preaching the "word" on the air, tell your friends about it, and if you hear one that couldn't sell you a bar of Lux soap, remember it can't sell the Bible. Write to your local church programs, tell them what you think of their broadcasts, make your comments and contributions as generous as you can, then you'll see that with the same care and preparation, you can get as many "customers" for Christ as you can for a popular brand of cigarettes.

What is "Faith"?

By WILLIAM C. BERKEMEYER

Great words such as "Faith" need restudy now and then, so we may get a new sense of their importance

SILVER SACRAMENTAL vessels that gleam upon the altar are easily tarnished, either by use or disuse. Flagon and chalice need frequent cleansing and polishing.

So do the great words of religion. Like silver, they are tarnished by time and neglect, on the one hand, and by daily handling in speech and writing on the other. They quickly lose their sharpness and luster. We cannot polish them too often.

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If they are really silver—the graceful mold of a solid idea—we need not fear. No amount of use will wear them out. Repolishing will reveal to us the eternal truths and the genuine spiritual experiences of which they are the symbol. In that confidence let us start rubbing upon a very old and familiar Christian word, which tarnishes so readily because it is much used. It is the expression which Isaiah and Jesus and Paul and Luther spent years in polishing, the word: FAITH.

"For by grace are ye saved through

faith" (Eph. 2:8). All the great prophets of Judaism and Christianity have chanted that gospel. You first took that refrain upon your lips years ago in some church-school class. Every hour of worship you have since enjoyed has re-echoed that note in many a rich chord. What is the Christian idea of FAITH? We need to remove the tarnish of time and life to discover it—and to make sure our faith is sterling silver.

FAITH is, of course, belief. But if, when I say: I BELIEVE, I mean only: "My conviction is that this is so," then my faith is not up to the Christian standard. Christian faith begins with: "I trust." Sometimes we are so careless in our speech that we talk of trusting in facts or things. We can really put our trust only in persons.

I do not "trust" a person whom I do not somehow know, and know well. FAITH is therefore a word that includes the idea of fellowship. When I put my trust in a man, it is because I have lived with him in constant companionship and unrestrained personal confidence. I know him. There has been a mutual sharing of life by which we have come to know each other's mind and heart. FAITH is a trust that grows out of and is expressed in personal fellowship.

Yet you and I are in a sense strangers and mysteries to our best friends. One man cannot possibly gain full knowledge of another. We can know each other well, but never fully, completely, from within, as we know ourselves. When I trust my friend, I trust *him*, not my knowledge of him which is partial and inconclusive, not even my fellowship with him which is at best not able to transmit to me with any adequacy his full real self—not even when he wants to reveal his deepest self to me. Ultimately my trust is an implicit

trust, based on him, not on the sum total of my knowledge of him.

DO WE EVER trust any human friend that much? Is any man worthy? No! God alone is worthy of such trust; but He is. The Christian's faith in God is implicit trust. It is not just belief that God exists and that He is good and just and loving and almighty and all-knowing and present everywhere. It is not even trust that is based on the knowledge we have that this is so—knowledge based on our life with Him and on that revelation He has given of himself, especially through Jesus Christ our Lord. It is simply trust in Him, the complete reliance upon Him that makes me behave as a little child toward my father, that leaves me so sure of my father's love for me that I would never think of doing anything but following his guiding and obeying his direction.

Christian faith is that kind of trusting fellowship of thought and feeling and life which exists between friend and friend, child and father, by which mutual knowledge and confidence are increased and expressed and through which the power and spirit of God are imparted to the believer. Yet Christian faith is still implicit trust in God. FAITH rests ultimately not on the knowledge of God granted through continuing fellowship, since that is always incomplete and unclear, but simply on God himself, on His person.

IS THAT the last word? Not quite! The Christian can never forget the central ray of God's self-revelation to men, one word He has spoken in His fellowship with us, one vision of His nature He has granted, one powerful expression of His loving spirit, one flash across the pages of history. As Christians we cannot imagine how we

could ever have come to implicit trust in God without that Word. It is, of course, the Word spoken in the life and works and person and fate of Jesus, the crucified and risen Christ.

For us, therefore, FAITH is always faith-in-Christ, that is, implicit trust in God which has been and is being created and nourished and strengthened and perfected by the living spirit of Jesus Christ, who speaks to us in Word and Sacrament. Faith-in-Christ is not

our trust in Jesus or the trust in God the Father which Jesus had, though it includes both. Faith-in-Christ is the relationship we have toward God by virtue of all that Christ said and did and is doing and saying to us and in us. Therefore, as Luther says, "FAITH is a divine work in us . . . a living, busy, active, mighty thing . . . a daring confidence in God's grace, so sure and certain that a man would stake his life on it a thousand times."

The Ghost Plays Late

By CLARENCE B. LUND

A mystery story that any lover of music can easily see through

IT WAS REPORTED in our town recently that a ghost played a certain organ nightly and with fair regularity and some skill. Nothing was done about it for some time, until the neighbors began to feel disturbed. After all, a full organ through open windows can cut down effective rest at 2 A. M.

Eventually police arrived and entered the church at the witching hour, only to find the organ deserted. This occurred a number of times with decidedly discouraging effect. The culprit was never caught and the neighbors, apparently more tired of facing the empty-handed police than of listening to the organ, finally gave up.

OUR GUESS IS that someone like myself just found the organ available and couldn't resist. There is something satisfying about an organ, strange or familiar, at that time of the night, par-

ticularly if one is sufficiently skilled to play without light. The street lights or—better yet—that of the moon playing in the colors and traceries of the stained glass gives the church the right setting for midnight recitals. One is likely to be able to see the altar, however vaguely. There is likelihood that the cross will stand out in the darkness. Plenty of light, we'd say.

There are also presences about you in the church with whom to commune as you play. There is of course the knowledge that God is listening. In many churches God is hardly disturbed by anyone throughout the week, there not being anyone present except for that crowded one hour on Sunday. So God is likely present, and blesses the musician who plays for Him (and himself) alone in the night.

The windows and the cross and whatever else might possibly glow in the darkness furnish some other personalities to whom the organist can pay some attention. The cross itself is more than

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a subtle reminder at that time of night. It was in worse darkness than this that Christ was lifted up and that He died in love. (*Wonder why Bach's "Jesu Joy of Man's Desiring" began to flow from under these fingers just then?*)

IN A WINDOW I see the Virgin Mary among the Christmas worshipers. (*"Von Himmel Hoch" rings through the night, the pipes anxiously contribute their voices accentric and otherwise.*) Peter and Paul are here and for some reason or other that dark corner over there, I think, could be Macedonia crying for help (*so why not "O Zion Haste Thy Mission" for a few moments, with variations of course*). And whoever heard of a night recital without wondering what the Greeks (or someone else) would have done with "Old Hundred" to which we sing "Praise God from Whom all blessings flow"? Hm, they probably wouldn't have done anything with it, it isn't far from some of their things now. Well, then what would the Russians have done to it? Probably changed it to a minor and added some sharp contrasts to it in rhythm and volume. Easy to manage that. The Scotch would have thrown in a bagpipe or two and would have done it reverently. Well, I refuse to imitate a Jew's harp and some other things because it so happens I am not just playing for the fun of it (though

it is fun), but it was a thought.

And now I think it's probably time for one of the real organ works that I have salted away for the time when I can no longer read music because my eyes are worn out with trying to see in the dark.

So I play the old masterwork again and the congregation that worships here week after week crowds in upon me. Their hard-worn hands and their searching eyes are here with me this night. Yet it is to their ears and hearts that I am ministering. I think, surely when they hear what Bach or Buxtehude or Franck said to God in their music, they will know better what to say. And surely when they hear what God told them to write down for the organist they will be prepared to listen with greater assurance and confidence.

Now I CLOSE up the instrument for this time, thankful that some churches are open to me at night; thankful that some organs are not under lock and key. And on my way out through the dark calm of this cathedral or chapel, I thank God once again for the special means of communion we have together. Surely the organ at night is a powerful witness for Him.

And as for the neighbors, they are far more tolerant now than they used to be. Some have even threatened to come in and listen.



"Schools on the broad principles of Christianity are the best adornment for the length and breadth of this civilized land."

—CHARLES DICKENS

"America cannot be saved materially unless it is redeemed spiritually."

—WOODROW WILSON

Christian Liberty is Born

KNOW THE BIBLE

By Ralph D. Heim

Luke's account of The Jerusalem Conference is in The Acts 15:1-35. It will be helpful to read also Paul's Epistle to the Galatians which deals with the same subject.

AFTER THEIR FIRST missionary journey, as it is said in Acts 14:28, Paul and Barnabas "abode long time with the disciples" at Antioch in Syria. They were working in the congregation there. Then Antioch became a storm center.

The membership of the Church, now 20 years old, included two classes according to racial and religious background: Jews who had become Christians, either Jews by birth or converts out of the Gentile world; Gentiles who had come from their pagan faith directly into the Christian fold.

It is not strange that the difference caused a controversy. Had not Jews and Gentiles been building fences between themselves for centuries? Besides, it is not improper for anyone to view his blood, beliefs, and customs with a degree of reverence.

So, at Antioch, there was interference from headquarters. The congregation had been founded when refugee Christians, during Saul's persecution, had come there teaching and winning many "Grecians" to the faith. Into this group came "certain men" from Judea, home of Judaism and the conservative Christian element, saying that salvation was only for those who came into Christianity by the Jewish door.

Paul and others, including Peter, had worked by the opposite policy. Thus the teaching of those men caused no end of disturbance in Antioch (as it would elsewhere). In actuality, Christianity had left the Jewish nest, but it

would be a long time before everybody, especially in Jerusalem, accepted that fact. So Paul and Barnabas were appointed with others to go down to Jerusalem, see the heads of the Church, and secure a declaration on the matter (verses 1 to 4).

LUKE, A GENTILE, takes care to tell Theophilus—a Greek—how joyously Antioch's representatives to the conference were received in Phoenicia and Samaria where they visited Christian groups and reported "the conversion of the Gentiles." He adds, too, that they were given an appreciative hearing when they arrived in Jerusalem and told about the work God did with them.

Then the conference met.

The problem was simple enough: How shall Gentiles become Christians? Its solution would have one of two pairs of significant by-products. If it were solved one way, Christianity would become merely a denomination within Judaism, and Jewish legalism would be fastened upon Christianity forever. If the decision went the other way, Christianity would be a religion in its own right and Christian liberty would have been born.

The conservatives, by their very Scriptures, could make a strong plea for Christianity's becoming only another "chapter in Judaism." Likewise they had good reason to view their legalistic practices as the very will of God.

Paul, on the other hand, had himself tried the Jewish way of living and found it inadequate. Later he had lived according to the Christian way and discovered its adequacy. He had seen,

too, the loyalty and earnestness of Gentile converts. He knew they were Christians although they had never been circumcised and did not keep the law.

WHEN THE CONFEREES ASSEMBLED, three parties developed (verses 5 to 21). There were those Christians who once had been Pharisees; they held decisively that Gentiles must first be circumcised to signify their acceptance into Judaism and then they must keep the full round of the law. Paul and his followers were directly opposed to that view. They stood for the acceptance of Gentiles directly, without entering by the way of Judaism. There was also the party of the "pillar apostles" such as Peter and John of the original 12, and James, the Lord's brother. They took the judicial position of awaiting the evidence and seeking some kind of agreement by which a breach could be averted and the discord be healed.

The Pharisaic party appears to have behaved in the meeting as would be expected. According to Luke, there was "much disputing." At length, though, Peter spoke vigorously in behalf of the liberal point of view. He had preached to the Gentiles and observed the reality of their conversion and the sincerity of their faith. Paul and Barnabas then took the floor and recounted "what miracles and wonders God had wrought among the Gentiles by them."

IT WAS TIME for James, presiding officer of the conference, to give his ruling. Could he have realized all that hung upon his words, "Wherefore my sentence is that we trouble not them, which from among the Gentiles are turned to God . . .?"

First, it was a decree supporting what had been done, for example by Paul and Barnabas when they opened the

doors of the Church to Gentiles at Antioch in Pisidia.

Second, it was "legal" recognition of what already had developed, namely, that Christianity would be a world religion apart from any Jewish connection save an everlasting indebtedness to the race for its Old Testament scriptures, its parenthood, and the coming of the Lord.

Third, it was the birth of Christian liberty.

The findings of the conference were embodied in a letter to the congregation at Antioch and others of similar membership (verses 22 to 29). It was to be carried by Paul and Barnabas but, with commendable thoughtfulness, the Jerusalem leaders named personal messengers to accompany them—"Judas surnamed Barsabas and Silas, chief men among the brethren."

According to the letter, Paul and Barnabas were to be commended highly and the Gentile converts were to be welcomed with only one limitation. They were asked to refrain from certain practices which were so unacceptable to Jews that Gentile persistence in them would discredit Christianity in Jewish eyes.

ALTHOUGH THE CONFERENCE had closed, the controversy had not ended (not an unusual occurrence). The time would come soon enough when Paul had to write the Galatian Christians a vehement letter telling them about the conference and reaffirming the principles agreed upon there.

(That is why we have two biblical accounts of the Jerusalem Conference. This by Luke in The Acts was written some decades afterward as an outsider's account of the public meetings of the council. Paul's in Galatians was written soon afterward as an insider's account

including the results of certain private meetings and agreements.)

Altogether Paul's epistles reveal that he never was fully free from the difficulty caused by this clash of opinion. Trouble arose again in Antioch as reported in Galatians. Similar trouble in the Galatian area was the occasion for that epistle. The same problem appeared in Corinth and elsewhere.

Nevertheless, the principle stood. Today Christianity is a world-wide church largely Gentile in character. Moreover, Christian liberty lives in spite of terrible conflict with external forces and bitter inner tensions.

Freedom is not a light thing to write or talk or even think about. Many millions of people, particularly the young, have given their lives for it already in this century. Freedom, wherever you find it, has been first a desire, then a cry, then a struggle. And everybody is seeking it always.

MEANWHILE, FREEDOM is a cloudy concept. Christian liberty is freedom for abundant living—not perfect, but rich, full, victorious and lasting living—in Jesus Christ. We call it eternal life.

Christian liberty means, also, freedom from several things, one in particular. Because Paul had learned that peace with God and man can never issue from an attempt at perfect obedience to the system of Jewish laws, he has given Christian liberty the special meaning of freedom from legalism.

Legalism is a hedge of moral and religious directives and taboos about ethical conduct and religious ceremonies. It is a body of detailed laws about eating, speaking, washing, working, playing, and worshiping. It is a spirit of picayunishness, censoriousness, deception, hypocrisy, fear, and frustration.

CHRISTIAN LIBERTY is animated by an opposite spirit, and realized in a different practice. The soul that is reborn in Christ wants to think right thoughts, speak right words, and do right deeds, all spontaneously. For those things he has freedom—freedom from resistance and refusal, freedom for willingness and achievement. His religion is a matter of grace not merit, motivated by love instead of by fear; his conduct rises above the good that is obedience to law in creative effort to achieve the purpose behind the law.

Yet the free man must pay a price for his freedom. He cannot abuse it or he will lose it. Paul was particularly concerned lest his hearers interpret his doctrine of freedom as reason for license. Since freedom from the law does not mean permission to follow one's wayward caprices, Paul buttressed his teaching of freedom with his doctrine of responsibility. There must be a constant self-imposed loyalty to the cause of righteousness and love.

THUS IT WAS in order for Paul to accept, on behalf of his Gentile converts, the proposal of James which otherwise might look like a compromise. The converts would not be compelled to be circumcised, worship in the temple, or otherwise conform to Judaism. They were free. Yet they would gladly do those two things they were enjoined to do: observe a minimum of food regulations; and observe the principles of Jewish sex morality. It served the cause of love and righteousness as it spared the feelings and abetted the faith of their brethren.

All those things were duly reported at Antioch by Paul and Barnabas, seconded by Judas and Silas (verses 30 to 35).

THE LATHROP FAMILY

Rambling Conversation

"WHERE YOU GOING?" Joan asked, draping herself against the door of my room.

"To do some shopping in town while your father makes a few calls at the hospitals. Have you been snitching my handkerchiefs again?"

"I guess so. All the way in town? If you need hankies I have some of yours in my drawer."

Jerry says Joan and I are never satisfied to carry on one conversation at a time and I believe he's right.

"Get me a couple, will you, please? Yes, I've been putting it off because I don't want to buy one unnecessary item. But there are a few things I need."

"You sure do."

"Why, what do you mean? You sound just the *least* bit insulting."

"I'm not insulting, but you've been putting off buying 'one unnecessary item' as long as I can remember."

I pinched her cheek. "And I probably will as long as I live.—There are cookies in the jar, but leave a few for Mark. Oh, there's the doorbell and Daddy's waiting for me. Go answer it and tell whoever it is that Mother's just putting on her hat to go to town."

JOAN PEERED OVER the railing. "Unh-unh, not me."

"Oh, Joan, don't be ridiculous, go on down."

"It's Hats Stetson and I know just what he'll do. He'll ask for Mark, when he knows perfectly well Mark's at football practice. Then he'll say that since he's here he might as well come in a little while. Then he'll settle himself in a nice comfortable chair and tell me

what a great guy he is and first thing you know the whole afternoon will be gone and I won't have a bit of fun."

"Righto. If that's the way you want it, I'll get rid of the gentleman."

I made short work of Hats and hurried out to Jerry who was waiting in the car. "She has good sense," Jerry approved. "I can't think very much of a fellow that age who hasn't any better use for his after-school hours than to spend them lolling around talking to a youngster like Joan."

BY THIS TIME we were well on our way down Chilton Parkway. We settled into companionable silence. Motherlike, my thoughts were still with Joan. She's having a wonderful time at school this year. It took her a long time to adjust to new surroundings when we first moved to Eastwick, but she seems very happy now.

Jerry's thoughts had been following a different track. "I'm glad you don't try to act younger than you are."

"Why, thank you. Or is that a compliment? I'm not sure."

"Of course it's a compliment. I was just thinking that considering his parents, Hats isn't such a bad sort."

"This time you really have me stopped. Is there supposed to be a connection between my age and Hats's parents?"

"I was thinking of his mother. She dresses and acts about 15 years younger than she is. I came up the street behind her the other day and she looked like a young girl till I caught a glimpse of her face. The shock was terrific."

"Oh, come. She's not bad looking."

"Not when you meet her head on. But when you're expecting to see a young girl and then —."

"Perhaps I'm prejudiced in favor of my own sex, but I believe she'd relax and be her age if she didn't think she has to keep young to keep her husband interested in her."

"IF SHE DIDN'T TRY so hard to keep young, he might not consider youth such an asset," Jerry retorted. "But any way you look at it, they haven't done much to give their son an idea that growing up is natural and desirable. He's less mature for his years than Mark."

"I guess so. It all depends on what you mean by mature. He's big enough for his age and he's in Mark's class at school, but there's a hint of the spoiled child about him that makes him seem much younger."

"Mark pulls his own weight in any crowd—or any crowd in which I've seen him. He doesn't expect special favors, and within his own orbit he can make fairly intelligent decisions. I guess that's what you call maturity at 16."

"And his own orbit, as you call it, is fairly wide. At school he is entirely on his own except for an occasional piece of advice."

"Certainly he and Tom were free from family direction this summer. While Mr. Hartman is Tom's uncle, the relationship was pretty much like that of workman and boss. And in the church he does as much as others."

"IF ONLY HE would hang up his clothes without being told, I'd think he was a man." We both laughed, for this business of hanging up clothes is a continual source of family discord.

"Poor Hats's difficulty, I really think," Jerry reverted to our former topic, "is

that his parents don't enjoy being grown-up. They are still adolescent in their feelings and wish they were in reality. They keep telling him that these are the best years of his life, he should make the most of them."

"While they help him by advice and example to make the least of them! This business of his starting to notice Joan annoys me a little. She *has* grown into a very pretty girl, but Mark's other friends see her for the child she is."

"Oh! It's nothing to worry about."

WE DROPPED THE subject and went on to talk of other matters. We cannot seem to stay away from the national and international situation very long at a time. "We seem to talk a lot without changing anything," I observed.

"I wouldn't say that," returned Jerry. "It's pretty important for us to know what we think, and discussing this privately makes us less likely to sound off in public and say things we don't really mean."

"Mercy! Isn't that taking ourselves pretty seriously?"

"Not a bit of it. Public opinion is a tremendous force in a democracy, and those of us who try to think intelligently have to try to balance the childishness of some of the rest."

"I suppose you're right, but let's keep the accent on 'try,' shall we?"

"As Joan would say, 'But def.'"

We were approaching the center of the city. "This afternoon's calls are certainly varied. I'll take the sad ones first and save the calls on new mothers till last. When you visit in hospitals, you're meeting some of life's deepest experiences, birth, disaster, death. It's nice to be able to take them in reverse!"

"Just don't forget to pick me up when you're through."

"To forget that would be disaster!"

Personal Problem Clinic

Race prejudice

I am a Negro woman. I attend a Lutheran church rather frequently. My husband is a college graduate, and I have had some college work. John has worked hard and by rigid economy we have been able to get a home of our own.

It happens, however, that we are the only Negroes in the block, and many of the white people resent our coming. The lady next door called up and asked whether we're clean. She also gave my little boy orders to keep off her lawn. Two children up the block called my small daughter a "nigger," and another called John, Jr., a "coon." These experiences are samples.

What crimes have we committed that we have to endure such insults, and that innocent children are made to suffer too? Where are we to live? Is our race fit only for squalid tenements? We don't want to intrude into the privacy of anyone or to interfere with their rights, but I think we deserve to be treated as human beings.

Man's inhumanity to man is an old and horrible story. What could be uglier, more cruel, more unjust, more beastly, or more unchristian than race prejudice? What horrors it has inflicted on the innocent through the centuries, and what outrageous forms it has taken in recent years! When will Christians be ready to forswear such attitudes and actions?

Let me repeat what has been said on previous occasions. Scientific studies show that the races are equal—no superior or inferior races. In the light of their behavior one feels like classifying them all as inferior. The scientific evidence is backed by the attitudes, teaching, and example of Jesus. Prejudice against any race on the part of anyone shows the backward thinking of that person—a failure to measure up to Christian ideals and to the requirements of ordinary enlightenment. We must

all learn to do as Jesus did—treat all people as sacred personalities.

For those who are suffering persecution the situation is difficult, but not hopeless. Progress is being made in many sections of the country, though not in all. In the meanwhile they will serve their own race and humanity best by assuming kind, understanding, tolerant, forgiving attitudes toward their persecutors. These are hard words—very hard. And results will be slow in coming. Ultimately such methods will win. Open resentment, retaliation, or effrontery will only aggravate the problem and delay a satisfactory solution.

More is being done by the Christian churches today than ever before to break down prejudice, and to cultivate appreciation of other races and good will toward them. But Christianity has to contend against age-old prejudice, ignorance, and old mistaken practices. Every one of us can help.

Sex behavior

Is there more sex misbehavior today than 25 years ago?

Decidedly so. And it is believed by observers that the situation will grow worse before there is any improvement. Smart-alecky misunderstanding of science, the new freedom of women, more freedom of movement, easier avoidance of consequences, more money, desire for adventure, and human nature itself combine to present a difficult problem.

Here is a staggering challenge to all spiritual and educational forces. Until they make a powerful, intelligent, persistent attack on the problem we aren't likely to see anything better. Church, school, home, and other agencies need to unite in this effort. Many parents will need guidance if they are to perform their part.

—EARL S. RUDISILL

Indictment

Seeds of Redemption. By Bernard E. Meland. Macmillan. 162 pages. \$2.50.

Here is another indictment of contemporary American culture, with notations upon a way out of our predicament. According to Dr. Meland of the Federated Theological Faculty of the University of Chicago our plight has been brought about primarily by the characteristic American pursuit of power. Science and industry have been accepted as sovereign in life. The issue is joined between the life of power and the life of sensibilities. The sensitive side of our culture has so retrogressed that as a people "we are less equal to inheriting the new human earth now emerging than the lesser peoples whom we, in alliance with other nations of power, seek to control."

Our assumed manifest destiny to spread industrialism and the American "standard of living" receives devastating criticism. A complete reorientation is called for, marked by a recovery of the significance of man and a Christian sense of community. The churches have no alternative but to embrace the spiritual life.

The chart for this reorientation has been given by a school of modern metaphysicians, notably, Alfred North Whitehead. One chapter is devoted to a succinct and sympathetic description of the Bergson—Lloyd Morgan—Henry Nelson Wieman chain. A timely criticism is the warning that the popularity of the word "world-community" can create an era of sentimentalism. Dangerous are those persons who in their illusion of a plane's-eye view of our global life may "proceed to urge a wholly unreal universalism which can never find a landing field." While holding that racial discrimination may yet "turn out to be our national nemesis" Dr. Meland demands no sentimental handling of this issue but "disciplined imagination."

Seeds of Redemption is eclectic, not original in content. It is informed and impassioned preaching, not detached analysis. Yet, for all its fervent affirmation of Christianity and its pleading for the recovery of Biblical insights this preaching is disappointing. Why? "Christ did not go to the cross in the sense that he suffered once and for all for all mankind; that is not what our faith teaches us," writes Dr. Meland. So? That is not our faith.

Washington, D. C. L. RALPH TABOR

Missouri Moses

The Story of C. F. W. Walther. By W. G. Polack. Concordia. 167 pages. \$1.

The life and faith of more than 1,000,000 American Lutherans are wrapped up in the story of C. F. W. Walther. In many senses he was the founder of the Missouri Synod and though dead yet he speaks! To members of the United Lutheran Church, he has been only a name, or at the best the name of a great and a very conservative Lutheran. This little book will be helpful in making C. F. W. Walther known to us.

The publication of this book has another significance for us. Walther's death occurred 60 years ago. This has not been his first biography and will probably not be his last. Leaders of the United Lutheran Church seldom receive the treatment that a full biography offers and only rarely a biography written so long after their death. That is our weakness for it indicates that our laity and perhaps many of our clergy have neither the interest nor the information that would make them more appreciative of our past history. If Dr. Polack has not only furnished us with an interesting biography of Dr. Walther but also made us conscious of our weakness in this respect, he deserves our gratitude.

BENJAMIN LOTZ

Susquehanna University

Across the Desk

For several conditions, nearly all bad, public attention is again focused on the rite of marriage. By a reversion of cause and effect juvenile delinquency or, if you prefer a phrase of broader meaning, "broken homes" are cited as the social evil which must be corrected. The importance of the subject is ample justification for devoting to it all of our allotted space in this issue.

There are four "parties at interest" in the contract of matrimony. They may have a co-operative attitude toward each other, or some of the four may be in mutual support, and some may be in antagonism.

We name these four parties to the rite: 1) the man and woman who enter the state of marriage; 2) the state under whose laws they agree to the obligations which public order, civic institutions and the family unit may prescribe; 3) the Church, accepted as the agency through which the contracting parties accept the jurisdiction of the divinely ordained "holy estate of matrimony"; 4) last, but not least among the high attributes of this solemn covenant, is provision for the family, that is, offspring who will constitute the children of the two whose entrance into the estate of matrimony gave privilege and obligation "to be fruitful and multiply and replenish the earth."

None of this quartet of functions by those in the married state can claim an exclusive jurisdiction. But of the four it can be said that the one which we have mentioned last is pre-eminent over the other three. Particularly in considering the right and propriety of divorce must this attribute which

guards the functioning of a creative assignment be given priority.

Jesus himself recites the ancient authorization when he bade those listening to his teaching remember that marriage joins two of opposite sexes into one. He continued, "What God hath joined together, let not man put asunder." It is true he uses an Old Testament ordinance; but it is of the nature of marriage to connect with the basic creative acts of God. The Messiah did not abrogate ancient laws; he assailed their abuse where they had, through misinterpretation or disregard for the sinfulness of mankind, required revision or reapplication.

Covenant of perpetuity

It seems to us beyond contradiction that Holy Scripture reveals it as the teaching of nature that the marriage covenant does not contemplate abrogation of duly consummated matrimony. On the contrary, it is implied in the Bible that men and women should not enter into its obligations except for the period which is terminated by the death of one of them. The lowest level of human living supplies a stratum which this contract penetrates. No temporal changes can essentially alter the character of its duties to God and to mankind. The waves of social storms may disturb its surface as the wind stirs up the billows of the ocean during tempests, but the depths are undisturbed. As the family is latently the one indissoluble institution of the social being man, so the "enabling" vows which are the essence of the covenant are irrevocable. In relation to the natural significance of marriage a divorce is impossible after

the prerogatives it conveys have been enjoyed.

Such negations do not, of course, apply to regulations that are imposed by either or both the other two "authorities," the church or the state. The Roman Catholic rules, made obviously to favor that communion, would be ludicrous if they dealt with a less serious phase of human relations. Fancy attaching a lesser degree of sacredness to a contract in a chapel than when it is "celebrated" in a cathedral, a bishop reading the lines and pronouncing the benediction. Unravel, if you can, the situation among the commonwealths of the United States where legal distinctions permit a man and woman to be married on one side of a border line considered to be living in a state of adultery on the other.

Of course either the state or the church can make and unmake regulations in view of the authority which has been vested in them. But neither the one nor the other can annul the principles and privileges which are latent in the command, "For this cause, therefore, shall a man leave his father and his mother, and shall cleave unto his wife; and they twain shall be one flesh."

What can be done?

It would be possible to enact a law in the Congress that would declare the grounds for divorce for the entire nation. Granting that the Scriptural declaration was chosen, adultery and malicious desertion would become legal for the entire nation and put out of business the pilgrimages to Reno and similar meccas for dissolving marital ties. There is considerable agitation in favor of some such Congressional action. The extent of its enforcement is subject to much suspicion. Experience with the Volstead Act has us scared in

reference to legal regulations which lack the co-operation for which moral approval is the source. Illicit practices can practically defy the state's declarations.

The church could adopt a rule prohibiting its clergymen which, in our opinion, would be obeyed by the great majority of those who are pastors of parishes. There could also be developed a recognition of the unfitness of the office of a magistrate or similar official for conducting the rite of marriage.

But the most effective remedy for a great social evil would be the definite declaration of the nature of the covenant of matrimony. It is dissoluble only by destroying a sacred relationship and at great cost. A provision for which Almighty God is the source is disregarded and set aside only with such divine disapproval as inevitably results in punitive suffering. People must not marry in ignorance of the character of the contract to which they are parties, and having entered into the relationship of man and wife, they must make the adjustments by which they will not desire even the so-called legal separation. Properly trained in the nature of marriage, dissolution will not appear as a cure for domestic ills. The divorce evil will be lessened.

In some respects the current social problem, that is, juvenile delinquency, supplies pastors of congregations with material for positive emphasis on the indissoluble nature of the marriage covenant. For matrimony does have regard for continuance. Children are born with souls that death does not destroy. Their rearing in "the nurture and admonition of the Lord" is their just claim upon their parents. This is a condition which both church and state can emphasize but which neither initiates.

—NATHAN R. MELHORN

First Central Conference Camp Is Held; 700 Enroll at Carthage

By PAUL T. HERSCH

SPRINGFIELD—Sixty young people and counselors arrived at East Bay Camp, on Lake Bloomington, Bloomington, Ill., Aug. 24, for the first Central Conference (Illinois

Illinois

Synod) young people's camp. Camp director was the Rev. Roland G. Riechmann, pastor of First Church, Decatur. A full week of activities kept the 12-16-age-youngsters busy. It is expected this will be an annual feature of the Central Conference in future years.

APPROXIMATELY 700 students descended upon Carthage, a community of 2,600 population, as Carthage College opened her doors for another school year. Expanded faculty and curriculum; a new Commons Building housing cafeteria and classrooms and provided by the Federal Government; another government project now being erected which will become a Student Union with room for recreation, a snack bar; and new coaches greeted the students.

An all-time peak enrollment has been recorded at Carthage College. Number of students taking courses this year has reached 707. Out of the 1947 graduating class of 43 students 40 per cent are now in graduate or professional schools—including five men in theological seminaries.

ST. JOHN'S CHURCH, Meredosia, the Rev. Herman Wennermark pastor, celebrated its 75th anniversary on Sept. 28. Sermon at the morning service was delivered by the Rev. Paul T. Hersch, of Carthage, president of the Central Conference. Trinity Church of the Meredosia parish joined in the service.

TRINITY CHURCH, Carthage, has recently let contracts for a new pipe organ, a new oil-burning heating plant, and for decorating the church. It is hoped all of this work can be completed in time for the congregation's 75th anniversary which will be celebrated in May 1948.

THE REV. MAX GILMER, an ex-chaplain who has been pursuing post-graduate study at the University of Illinois in the field of rural sociology, accepted the call as pastor of Trinity Church, Macomb, and took up his duties Oct. 1.

WELFARE

Hammers and saws

Sounds of hammering and sawing ring daily throughout the Crippled Children's School at Jamestown, N. D. Construction has begun on an additional dormitory wing.

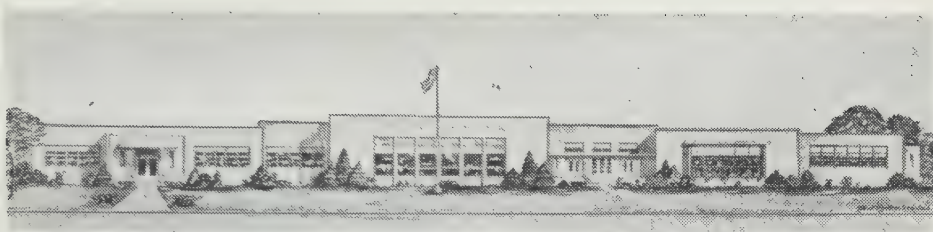
Since 1941 the institution, sponsored by the Lutheran Hospitals and Homes So-



Learning to walk at Jamestown, N. D.

ciety of America, Inc., has been able to care for 40 children between the ages of six and 18 annually. A long waiting list has made additional room necessary. This is among the few special schools for crippled children sponsored by Lutheran organizations.

Here a full grade and high school, together with physiotherapy treatment, are provided. Children crippled by poliomye-



PROPOSED craft center where practical vocations will be taught the handicapped

litis, cerebral palsy, and many other causes receive special treatment and training.

Also on the architect's plan for the school is a craft center. Construction on this is planned for the early spring. The building has been designed as a training center for handicapped adults over 16 years of age. Practical vocations such as jewelry, printing and linotyping, commercial work, radio and electricity, as well as general craft training in wood, leather, metal, and gems will be featured. Purpose is to train these people to become self-supporting.

Home Receives Large Bequest

The Lutheran Orphan Home of the South, Salem, Va., recently was notified of a bequest of \$35,000 left by the late George L. Proecher of Norfolk.

Mr. Proeschler in his will directed that this bequest "be used for the express purpose of constructing a hall or building for the use of said institution, within its grounds at Salem, Va., said structure to be designated and known as the George L. and Lenora F. Proeschler Hall or Building."

While no legal interpretation has been obtained, Supt. T. C. Rohrbaugh believes the money from this bequest can be used for the home's contemplated recreational building.

Notice of this bequest was given to the executive committee when it met at the home Sept. 9.

Flying hands

Almost 150 graceful, flying hands joined in singing, "Now thank we all our God with hearts and hands and voices." It was the 25th anniversary of the dedication of

the building of the Church of Our Redeemer for the Deaf (Missouri Synod), Seattle, Wash.

Leading participants in the service were Dr. George W. Gaertner, Oakland, Calif., who started work for the deaf in Seattle in 1917, and the Rev. A. T. Jonas, pastor.

"We have 80 members, who came to us of various faiths," Mr. Jonas reported. "The work originated 51 years ago in Chicago when a deaf man requested services. Now the Catholics and Episcopalians have built similar churches in the East and the Baptists in the South."

There is, of course, no organ in the church. But the hymn-period is a pleasant sight. "We call it the 'signing,' not the singing, of hymns," Mr. Jonas said. "They sign them in a very graceful, rhythmic manner."

New \$250,000 Dormitory Dedicated At Midland College: Foelsch Speaks

By PAUL WIEGMAN

MORE THAN 600 FRIENDS helped Midland College observe its 60th anniversary, Sept. 14, when Men's Memorial Hall, new

\$250,000 dormitory, was dedicated. Special speakers were Dr. Charles B. Foelsch, president of Chicago Seminary, and the Rev. W. W. Klover, reserve army chaplain from Salina, Kan.

Speaking on "The Secret of the Heroic Life," Dr. Foelsch outlined a three-fold program. First, he said, remember "that there is a hero in your own soul." Second,

be assured that "we're not alone in the venture, and that none of us in our task ever goes out to that task alone." Third, "look unto Jesus, the author of our faith."

Pastor Klover described the three-story brick dormitory as being "a place where choice friendships will be formed and the midnight oil will burn in the interests of scholarship. Out from this hall will go men with vision increased, character rededicated, and leadership consecrated."

He paid tribute to the more than 600 Midland men who served in the armed forces during World War II, and especially to Midland's 22 gold star men.

DURING THE PAST YEAR young people of the Nebraska Luther League directed affairs of their organization for the first time since before World War II, according to Gerard Kern, treasurer and former president. "Among 39 synodical leagues in the ULC our Nebraska League was fourth in its contributions to the missionary project," he said. "In this fund our league went over the top with \$157. With regard to the newly instituted apportionment, our synodical league stood 11th in the ULC, going over the top with \$49. In addition our league contributed \$86 toward the special gifts fund, and for the chapel project at Midland, \$224.31. The largest delegation on record attended the convention at Camp Sheldon, Aug. 19."

About some facts, however, he was not so happy. "There are 35 congregational leagues in the Nebraska Synod with 423 members," he said. "According to the synodical statistician 1,060 young people belong to youth organizations in our congregations. Accordingly, only 40 per cent are active in the synodical organization."

ALL LUTHERANS IN NEBRASKA, regardless of synodical affiliation, plan to co-operate in a social welfare program through the Lutheran Welfare Council of Nebraska. Representative of the Nebraska Synod is Dr. L. H. Leshner, pastor of Grace Church, Lincoln. The Rev. William Goldbeck has been called as full-time chaplain to do institutional work.

"BIGGEST NURSERY department in town"

is the boast of Kountze Memorial Church, Omaha, Dr. W. H. Traub pastor. The department, supervised by Mrs. Albert J. Hedlund, cares for over 100 tots under four years of age each Sunday while the children's parents attend church. A staff of 31 teachers tend the children.

A COMMISSIONING SERVICE was held for Miss Elaine Wagner, missionary to British Guiana, at the convention of the Midwest Women's Missionary Society, St. Paul's Church, Hooper, recently. Dr. Alfred Beil, Lawrence, Kan., was in charge. Assisting were the Rev. Lorin J. Wolff, president of the Midwest Synod; Miss Frances Dysinger, promotional secretary of the ULC Women's Missionary Society; the Rev. Paul Moessner, pastor of Zion Church, Hooper; and Pastor and Mrs. Hugo Welchert of the host church. Present for the ceremony were Miss Helene Harder, missionary to Japan, and Miss Bertha Koenig, missionary to Africa.

Representatives from 37 synodical societies in Oklahoma, Kansas, Iowa, Missouri, and Nebraska attended.

CLINTON VON SEGGERN, Scribner, succeeded Alex Walker, Lincoln, as president of the Luther League of the Midwest Synod at the convention at Creston. More than 255 persons attended the meeting.

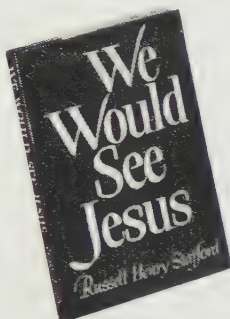
NEW FULL-TIME PRESIDENT of the Midwest Synod, the Rev. Lorin J. Wolff, will have his time full during the next two months. All Sundays in that period are taken for speaking engagements. He attended the synodical Brotherhood convention, Winside, Sept. 25. Plans call for him to be in Kansas and Oklahoma, Oct. 8-18.

NORTH PLATTE CONFERENCE of the Nebraska Synod will meet Oct. 9-10 in United Church, Columbus. The Rev. John H. M. Shiery is pastor.

WORK HAS STARTED on the interior of Our Redeemer Church, Wayne. The cornerstone was laid July 6, with the Rev. J. Schrader, former president of the Midwest Synod, giving the main address. . . . Our Redeemer congregation presented Pastor Kenneth de Freese with a new automobile.

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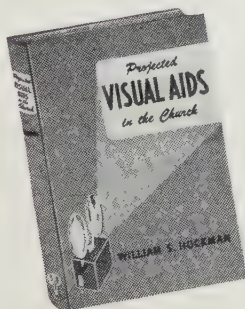
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set of 21 chimes was dedicated Aug. 31 at St. Paul's Church, Wayne, the Rev. T. J. C. Schuldt pastor. The organ is in memory of all men of the congregation who served in World War II. Guest speakers at the service were Dr. J. C. Hershey, president of the Nebraska Synod, and the Rev. W. C. Heidenreich, former pastor of the congregation. A recital was played at the evening service by Mrs. John S. Anderson, organist at Salem Church, Fremont.

SALEM CHURCH, FREMONT, will receive one-sixteenth of the estate of the late Hans Thede. The estate has been valued at \$100,000. . . . Miss Elsie Fraser, member of Salem Church, recently entered the Baltimore Motherhouse to train as a parish

worker. . . . A meeting of all girls of Salem congregation was called recently to formulate plans for increased activities. They will use the program of the Girl Scouts.

THE BUILDING FUND at Havelock Church, Lincoln, has been increased to \$133.70. Recently men of the congregation painted the exterior of the church.

HERE AND THERE: The Rev. Clarence M. Alexander, pastor of Trinity Church, Hillsdale, Mich., preached at St. Luke's Church, Omaha, Aug. 24 and 31. Pastor Alexander is a "son of the congregation." . . . The intersynodical Lutheran Brotherhoods of Omaha held a fall rally early in September at Grace Church, the Rev. H. J. Goede pastor. Speaker was the Rev. A. S. Petersen, pastor of Our Saviour Church. . . . The Rev. H. C. Cordts resigned recently as pastor of St. Paul's Church, Falls City, where he has served for 16 years. He is returning to Wilber, where he previously was pastor. . . . St. John's Church, Auburn, celebrated its 80th anniversary, Sept. 21. On the same day Pastor G. K. Wiencke, Sr., marked his 40th anniversary of ordination and his 70th birthday.

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Southern Conference Studies

ULC Budget, Local Youth Work

By WRAY C. SMITH

DAYTON—Reports of the Lutheran World Federation meeting in Lund, Sweden . . . the 200 per cent budget of the ULC . . .

plans for youth work. These items held the spotlight at the meeting of the Southern Conference of the Ohio Synod, Sept. 29-30. Almost 150 pastors and laymen attended sessions at Second-Trinity Church, Dayton.

First came consideration of youth work. The Rev. Carl Driscoll, director of the synodical Christian education and youth work committee, and the Rev. Harner Middleswarth, associate secretary of the ULC Parish and Church School Board in charge of weekday religious instruction, presented their causes. Dr. Willard M.

Hackenberg, chairman of Ohio Synod's ministerial education committee, called for the enlistment of top quality men for full-time church service.

Need for doubled benevolence giving was stressed by Dr. F. Epling Reinartz, ULC secretary, in his main address at the Brotherhood banquet, Sept. 29. Later Pastor Russell Olson, member of the synodical stewardship and beneficence committee, showed the new stewardship film, "And Now I See."

Among other speakers were: Dr. Rees Edgar Tulloss, president of the National Lutheran Council, who reported on the Lund convention; Dr. T. A. Kantonen, professor at Hama Divinity School; and Pastor Joseph O'Morrow, president of the conference. Dr. Harry Hanshue, pastor of Grace Church, Dayton, was chaplain.

SITE OF THE LUTHER LEAGUE of America presidents' conference, Nov. 26-29, will be Wittenberg College, Springfield. This meeting will be the first to bring together state and synodical presidents for the purpose of discussing administrative problems.

SPEAKING TO DAYTON LUTHERANS recently, the Rev. Aubrey R. Bowen, pastor of the Lutheran church in Georgetown, British Guiana, reported on the Lutheran World Federation meeting in Lund, the World Youth Conference in Oslo, Norway, and the work of the Lutheran church in his own country. In the 11 years that he has been a minister in British Guiana, he said, the number of Lutheran churches there has increased from five to 37. Ninety per cent of the work has been among Hindus and Mohammedans.

IN RESPONSE TO LWA APPEALS, the Lutheran Inner Mission League of the Miami Valley is conducting a clothing and food collection campaign during October. Already this year the organization has sent 92 bales weighing 225 pounds each, several thousand books, and hundreds of pairs of shoes to the Lutheran World Relief warehouse in Easton, Pa.

HERE AND THERE: Trinity Church, Brookville, recently purchased a \$7,000 pipe organ. . . . Grace Church, West Carrollton,

recently dedicated its new \$3,550 electric organ. . . . Three trumpet amplifiers installed in the tower of Grace Church, Springfield, were the gifts of members.

Church of Our Saviour, Oakwood, Dayton, has laid the cornerstone of its new parish education unit. Dedication services are set for December. Pastor of this mission is the Rev. Cyrus Wallick. . . . Additional space for the nursery and the pas-

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tor's study is being provided at Grace Church, West Carrollton, the Rev. E. R. Walborn pastor. Plans call for dedication services in October.

Fortieth anniversary of Grace Church, Dayton, will be celebrated in the week of

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Oct. 12. Dr. Clayton Robertson, Louisville, Ky., will be guest speaker. . . . Two new pastors have come to Southern Conference. The Rev. Elmer J. Gregg has arrived at the Franklin-Stettler parish from Grace Church, Steubenville. From the Convoy parish has come the Rev. John E. Hofer to assume duties at Norwood Church, Norwood. . . . Members of Casstown parish recently welcomed Dr. E. P. Scharf as their pastor by conducting a "pilgrimage" to the parsonage. Dr. Scharf is the first full-time pastor these 34 communing members have had for many years.

Lutheran seminars will be held in the Dayton region, Nov. 6. . . . New institutional pastor for the Lutheran Inner Mission League of Dayton and Miami Valley is the Rev. Charles O. Thompson. He was formerly connected with the Lutheran Inner Mission Society of New York.

CAMPUS

Foreign students at Philadelphia

Six ULC synods, the Andhra Evangelical Lutheran Church of India, and the Evangelical Lutheran Church of British Guiana were represented when the new junior

class gathered at Philadelphia Seminary, Sept. 8. The 33 students were graduates of 14 colleges. Included were 11 veterans.

Total enrollment for the fall term is 88, a net gain of 27 over last spring. Among five new students who have taken work at other Lutheran seminaries is Herminio Diaz, Bayamon, Puerto Rico.



John Urich

A blind student, John P. Urich, was admitted to the junior class. An honor graduate of the Univer-

The Lutheran

sity of Kansas, Mr. Urich has recently been serving as orientation instructor and counselor of the blind for the Veterans Administration. Both he and his blind wife have been active in church work for many years. While at Philadelphia, he will follow the same curriculum as his fellow students, according to the Rev. John Kaufmann, seminary registrar.

Fall terms begin

More than 1,500 students flooded the Wittenberg College campus, Springfield, Ohio, on the opening day of the fall term, Sept. 11. To care for the large student body 31 new members had been added to the teaching staff.

Speaker at the opening convocation was Dr. Arthur Lutz. His subject: "Rise, Sir."

Opening address to the 45 students at Hamma Divinity School, Sept. 9, was made by Dr. George E. Mendenhall on "The Lutheran Church and Biblical Research." Dr. Mendenhall was recently elected to the Hamma faculty after being associated with Dr. W. F. Albright in the department of Semitics at Johns Hopkins University.

Synod Purchases Mercer Island Property for Future Mission Site

By JOHN J. LA RUE

MEMBERS of the Mission Committee of Pacific Synod, after investigation of property on Mercer Island, Seattle, have announced the purchase of a tract 135 x 200 feet, facing on three streets in the center of the future development of the island.

Oregon-Washington

The property, on the highest point of the island, will be the location of a future church. Because of its advantageous position the church will be visible from a large section of metropolitan Seattle.

This new mission field is under the leadership of Pastor and Mrs. Theodore Foreid, who, until this trip to the Pacific Northwest, called the Twin Cities of Minnesota

their home. Pastor Foreid, who was received into the Pacific Synod at the convention held at The Dalles, Ore., in May of this year, was full-time instructor at Trinity Seminary and Bible Institute in Minneapolis for 10 years. For another 10 years he served as associate pastor of Faith Church in St. Paul.

Born in Norway and reared in Newark, N. J., he received his early schooling in that city and was confirmed there in the Norwegian Lutheran Church. His preparation for the ministry included graduation from the University of Minnesota and

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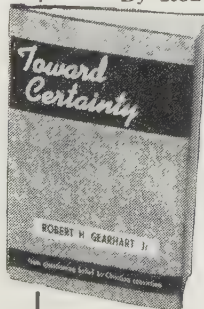
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from Northwestern Seminary in Minneapolis. He served two years as principal of the high school in Karlstad, Minn.

PASTOR JOHN SAWYER, former president of the Pacific Synod, has been given the "green light" by his doctor, and he will return shortly to his pastoral duties at Eugene, Ore. This follows a long serious illness which necessitated his temporary retirement from strenuous duties in connection with his home church and his leadership in the Pacific Synod.

To assist him during the months ahead, the executive committee of synod agreed to leave the synodical parish worker, Miss Ann Pasjack, at Eugene for another six months beyond July 1. Pastor J. L. Neve, who has been at Eugene, during Pastor Sawyer's illness, will then proceed to South Everett, Wash., where he will develop the new mission work there.

HIGH IS THE INTEREST of the Pacific Synod in the work of home missions. With several of its younger congregations well es-

tablished on the road to permanency, and several others still laboring through the difficulties of organization, the eyes of synod turn toward fields where ground-work is being laid for development.

The Board of American Missions survey team has been working in this territory, surveying prospective fields, including several communities in southern Oregon, a section in Portland, a promising field at Kelso, Wash., a cluster of communities around the great Bonneville Dam on the Columbia River, and two areas in Vancouver, B. C.

At the Regional Mission Committee meeting which was held last month, the Pacific Synod applied for some more new fields—two in Spokane and one in Salem, Ore.

OF CONSIDERABLE INTEREST to two church bodies in the Pacific Northwest was the recent transfer of Zion congregation at La Grande, Ore., to the American Lutheran Church. The La Grande congregation, far from any other ULC congregation, had expressed its desire to join the other church body. The consent of synod was given at the annual convention, and the executive committee has gone ahead with the work to effect the transfer. In exchange for the La Grande congregation, the mission field at Kelso, Wash., which had been assigned to the ALC for development, has been transferred to the United Lutheran Church. The Kelso field is expected to develop rapidly with the assignment of a pastor to that field.

AS EVIDENCE of the "faith that moves mountains," the beautiful new church home of St. James' congregation, Seattle, was dedicated at a special service Sept. 21. The Rev. K. Simundsson is pastor.

TWO SUCCESSFUL summer camps were held during recent months, the one at Camp Colton in Oregon, the other at a new camp, Lake Samish, in Washington. Under capable leadership the camps proved popular and inspirational to the young people of synod. Interest of the young people is now centered on the District Luther League conventions, which will

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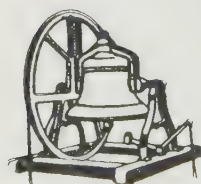
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be held during the next few weeks, and the inter-district rally to be held in Longview, Nov. 1-2.

Classes in Religious Education To be Held in Berwick Schools

By VERNON P. YEICH

WILKES-BARRE—The Berwick School Board has extended the use of classrooms to both Protestants and Catholics this year for classes in religious education. Last year classes were held in the local churches.

Pennsylvania

No report has been received as yet from Catholics, but Protestants expected more than 500 children to be enrolled in the schools.

Instructors in the program, which is overseen by the Council of Christian Education, are qualified public school teachers.

ST. JOHN'S CHURCH, Honesdale, the Rev. Albert F. Klepfer pastor, recently received a gift of \$1,000 from Mr. Fred Rickenbacher, Newark, N. J., a former member. Mr. Rickenbacher is also sponsoring the 25-piece church school orchestra, having purchased \$2,000 worth of instruments to date. For the fifth consecutive year, St. John's Church attendance is showing an increase over the previous year.

ST. JOHN'S, WILKES-BARRE, the Rev. Francis R. Edwards pastor, is seeing the entire renovation of the church interior. Completed, is a new worship center for the church school. The whole of the church interior is being painted, organ entirely rebuilt, lighting installed, and a new carpet laid. The council plans the rededication to take place in conjunction with the 75th anniversary of the congregation the week of Nov. 2-9.

Pastor Edwards reports three young people of St. John's entering full-time Christian service. The Misses Arlene Hughes and Harriet Scott are now probationers at the Philadelphia Motherhouse. Clarence Moore, honor student from Myer's High School, Wilkes-Barre, is now taking the

first year pre-theological course at Muhlenberg.

ST. JOHN'S, SAYRE, the Rev. Franklin P. Smith pastor, has a new roof on the church building, at a cost of over \$600. On the recommendation of synod, the insurance on the structure was increased to cover the value of building and contents.

Synod Treasurer Injured

J. K. Jensen, 68-year-old treasurer of the Northwest Synod, was seriously in-

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jured in an automobile crash, Sept. 12, while returning from a meeting of the synodical executive committee in Milwaukee, Wis. The accident occurred a few blocks from his home in Janesville, Wis.

On a poorly lighted street, Mr. Jensen's car plowed into the rear of a parked moving van. The impact forced him against his steering wheel, fracturing three of his ribs and possibly causing further complications. Although he never lost consciousness, he was still receiving oxygen six days after the smash-up.

Mr. Jensen is a member of the ULC Executive Committee and is currently serving as director of the Northwest Synod's jubilee celebration.

DECEASED

Lydia O. Amick

Mrs. Lydia Orms Amick, widow of the Rev. G. W. W. Amick, died in Ames, Iowa, Sept. 2, after a brief illness. She was born in Johnstown, Pa., Oct. 23, 1872.

Mrs. Amick is survived by three children: Mrs. Ernest P. Windman, Nevada, Iowa, with whom she lived; the Rev. Howard Amick, Elderton, Pa.; and Arthur Amick, Ft. Madison, Iowa.

A brief service was held at Nevada, with

Dr. E. A. Piper, vice president of the Iowa Synod, officiating. Then the body was taken to Johnstown, Pa., for interment. Here the Rev. Harold L. Rowe, pastor of Trinity Church, conducted a service.

Hattie Z. Derr

Widow of the Rev. Roy V. Derr, who died in 1932 while pastor of Trinity Church, Woodbury, N. J., Mrs. Hattie Ziegler Derr died at her home in Gettysburg, Pa., Aug. 25.

A native of Gettysburg, Mrs. Derr was a member of St. James' Church of that community. She was superintendent of the primary department of the Sunday school at the time of her death and was a member of the Altar Guild and the Women's Missionary Society.

Her husband was pastor of Trinity Church, Burnham, Pa., 1913 to 1927, and the Woodbury church from 1927 until his death. Mrs. Derr is survived by a brother, Ira V. Ziegler, and a sister, Mrs. Jessie Easterday, both of Gettysburg.

Funeral services were conducted Aug. 28 by Dr. Ralph R. Gresh, pastor of St. James' Church. Interment was in Evergreen Cemetery, Gettysburg.

John Flegler

John Flegler, 20-year-old son of Dr. and Mrs. Jacob F. Flegler, Altoona, Pa., was

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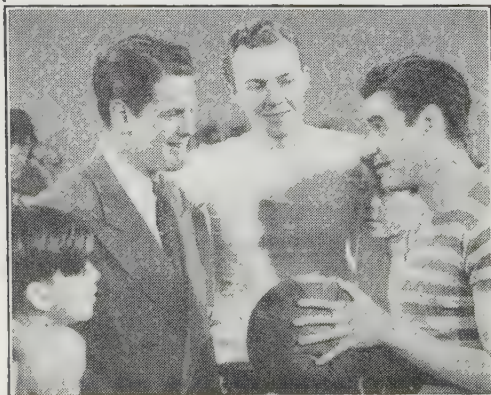
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killed in an automobile accident, Sept. 10, near Stroudsburg, Pa. He was enrolled in the junior class of Thiel College as a pre-ministerial student.

Mr. Flegler was confirmed in St. James Church, Altoona, of which his father is pastor, in 1941. In addition to his parents he is survived by two sisters, Mrs. John H. Fisher of Waynesboro, Pa., and Mrs. I. R. Swezey, III, of Huntington, L. I., and one brother, the Rev. David Flegler, pastor of New Florence parish.

Funeral services were conducted, Sept. 12, by Dr. H. Reed Shepherd, president of the Pittsburgh Synod. Assisting were the Rev. G. B. Harman, Duncansville, Pa., and the Rev. John L. Barnes, Altoona.

Elacesta M. Heilman

First matron of the Lutheran Home at Topton, Pa., Mrs. Elacesta Moyer Heilman, widow of the Rev. Uriah P. Heilman, died July 14 at the age of 92. She resided with her son-in-law and daughter, Mr. and Mrs. F. D. Schaadt, Fullerton, Pa.

Mrs. Heilman came to the home 50 years ago when it was founded. Her husband was superintendent from 1896 to 1900. After his death Mrs. Heilman administered the affairs of the home until a successor was found. Before coming to Topton, Pastor and Mrs. Heilman served the Amityville parish. Funeral services were conducted by the Rev. Joseph Mohr, pastor of St. John's Church, Fullerton, and the Rev. N. B. Yerger.

Interment was in the cemetery at Topton.

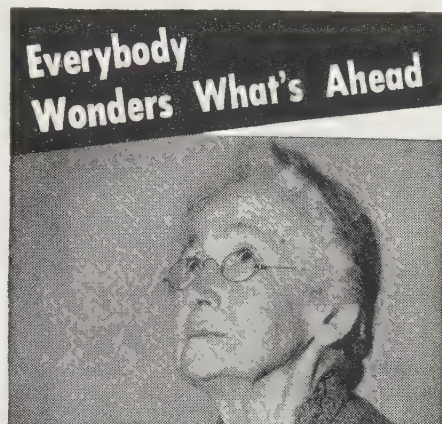
Jessen E. Hirtle

Treasurer of Nova Scotia Synod for four years, Mr. Jessen E. Hirtle, 59, died Sept. 11, at his home in Bridgewater, N. S.

He was born at Mahone Bay in 1888, taught school from 1907 to 1911, and then entered upon a business career. At the time of his death he was secretary-treasurer and a director of a gas engine firm in Bridgewater. He had served several terms as town councillor and as deputy mayor, was secretary of the board of trade for 10 years, and was chairman of the

Dawson Memorial Hospital board of commissioners until a few days before his death.

He was elected treasurer of the synod June 1943, and resigned in June of this year because of ill health. In addition he served for 25 years as superintendent of



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the Sunday school of St. Paul's Church.

Surviving are his widow; three children, Clare, Ralph, and Marion; two brothers, and a sister. Funeral services were held Sept. 13 from St. Paul's Church, of which the Rev. C. H. Whitteker is pastor.

John E. Richards

John Elroy Richards, 66, who for several years was pastor of St. Peter's Church, Natrona, Pa., died Sept. 4. The funeral was conducted Sept. 6 by the Rev. Louis H. Valbracht, pastor of St. John's Church, Zanesville, Ohio.

A son of the late Dr. Frank Richards, he was born in Zanesville. In 1901 he and his twin brother, the Rev. Edward Ray Richards, were graduated from Gettysburg College. Following their graduation from the Philadelphia Seminary in 1904, the brothers were ordained by the District Synod of Ohio.

Mr. Richards resigned the Natrona parish to devote his life to teaching, first at Euclid, Ohio, and then for 30 years at Zanesville. Most of his career was spent as a high school principal. He retired in 1945.

ULC CALENDAR

OCTOBER

- 8-9. ULC Executive Board. New York City
- 8-9. Susquehanna Conference, Women's Missionary Society. Messiah Church, South Williamsport, Pa.
- 8-9. Maryland Synod, Women's Missionary

Society. Keller Memorial Church, Washington, D. C.

- 11-12. Maryland Synod, Laymen's Retreat. Jolly Acres
- 14-16. Georgia-Alabama Synod, Women's Missionary Society. Church of the Reformation, Savannah, Ga.
- 16. Allentown Conference, Women's Missionary Society. Christ Church, Allentown, Pa.
- 17-19. Illinois Synod, Women's Missionary Society. Holy Trinity Church, Elgin
- 19-21. Wisconsin Conference, Women's Missionary Society. St. John's Church, Oshkosh
- 20-22. ULC Board of Foreign Missions. Zion Church, Harrisburg, Pa.
- 22. New Jersey Conference, Women's Missionary Society. Christ Church, Camden
- 24-25. Executive Board, ULC Women's Missionary Society. Harrisburg
- 27-28. East Pennsylvania Conference. St. Matthew's Church, Reading
- 28. Chicago Conference, Women's Missionary Society. People's Church, Chicago
- 28-29. West Pennsylvania Conference, Women's Missionary Society. Grace Church, Red Lion, Pa.
- 29-30. East Pennsylvania Conference, Women's Missionary Society. St. Paul's Church, Ardmore

NOVEMBER

- 7. Long Island Conference, Women's Missionary Society. Good Shepherd Church, Brooklyn, N. Y.

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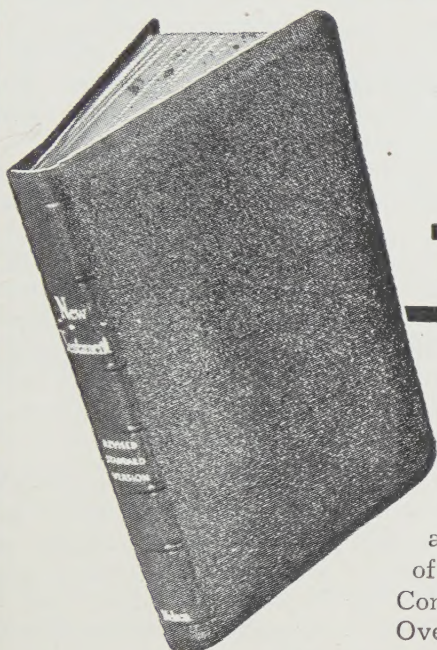
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In conclusion

THERE'S A HYMN which should be dedicated to people who work in the Muhlenberg Building in Philadelphia—No. 377 in the *Common Service Book*, beginning "Ye servants of the Lord, Each in his office wait . . ."

We wait for a lot of things: for Christmas, for the ULC to raise its apportionment, for Congress to pass the Stratton bill admitting DPs into the United States. Occasionally we foam a bit about things not progressing at the pace we would recommend.

It's hard to hold a balance between patience and impatience. Some people tear their hair in rage over situations they can't do anything about. Others fold their hands and sit serene, expecting someone else to fight the battles they ought to be in. I'm never quite sure which of these groups to join.

THAT'S WHERE OUR Lord is far beyond us. He flamed with violent fury sometimes, and in the end he carried his cross into the storm center of the world's darkness. Yet he could say, "Consider the lilies of the field, how they grow . . ." He walked in the rhythm of the woods and rivers and stars.

SOMETIMES AN ORDINARY man takes up a Cause—such as putting a stop to other men smoking cigarettes, or bringing peace on earth through organizing the federation of amalgamated sovereign states. And soon his passion for victory for his cause betrays him into an especially ugly form of egotism.

Yet it is still more tragic to learn that on a certain day there was something very helpful which I might have done for humanity, and on that day I was at

home taking a nap. I hate to see sad-eyed fanatics passing out tracts at street corners, trying to make the world pay attention to a lot of nonsense. But they're probably nearer right than Pilate washing his hands.

If I have to make up my mind—and of course all of us must—I shall be among the dissatisfied people. On especially fine mornings in May I can believe the world is a fairyland. But most of the time I'll be aware of its evil and injustice. And although I am myself infected with this evil, I must seek some sector of the battlefield where I may take up arms against it.

MAYBE YOU THINK this doesn't concern you. You have raised a family of honest sons and daughters. You live in peace on a quiet street, trying to keep the Ten Commandments according to Luther's explanations. Why should you be disturbed about woes of heathen along the Yangtze, or the race problem in Mississippi?

And maybe you're right. But life has a way of reaching at us from distant places, and making us take a stand on things that don't seem to concern us personally. Suddenly we're in the public square with somebody shouting "Jesus or Barabbas?" We can't stay quiet in an office somewhere, in spite of Hymn 377.

For all our striving against evil, we shall not overcome it. It's engrained in the foundations upon which human life is built. Yet we can't go off and ignore it. It follows too swiftly to our hiding place. It's better to be a bit foolish in fighting for something that seems important.

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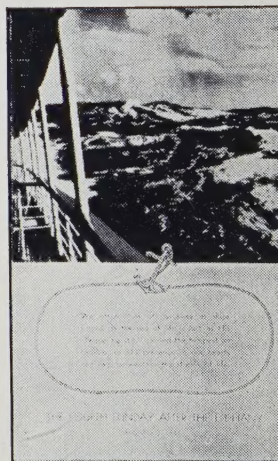
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